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I. Lord."

Written for the Banner of Light. COSELLA WAYNE: 02. WILL AND DESTINY

BT COBA WILBORN. Red 1 all in the second CHAPTER XXVI.

. 1 . 1 UNRECOGNIERD. ** And yo, where birthright is the glorious dower * And yo. where brillright is the glorious dower. Of biqueties, to titril the infinite al soul, Use not unwinely the transcendent power To waken, guide, restrain, direct, control The heart's deep, deep controlmes its the goal Of your ambilion is, a name usabrined by hove and graditatic upon the acroit where generations pet upoers shall find The deathless deeds of these abo loved and mutkind."—Sacate T. Botros. who loved and bless

The spacious hall was crowded, and expectant si lence reigned in that varied inultitude. In the front ranks sat the professed believers, the conspicuous l members of the new faith, those whose wealth and the bely uses of adversity, the purifying influences social standing insured for them the respect of the of sorrow. He alluded to the past terrible bereavecommunity they dwelt in. The smilling daughters ments of his youth, to the struggles of his manhood. of fashion displayed their fresh and rich attire; old whereby his soul had attained the heavenly knowl men and blooming maidens, staid Quaker matrons, edge that now blessed him. He stretched forth his and country dameels, investigators, scoffers, Jews arms in invection to the beloved and living, from and Christians, all assembled to hear for thomselves | whom the barriers of sense alone did separato the of this much talked of Spirituallum ; to judgo for soul. He blessed the All-wise Father for the durkness themselves of the merits of its doctrines. The as for the light He called the sorrow, angel, as well as learned of all professions there met and exchanged the enraptured foy. He forgave his fees in love, and ideas ; the stern materialist and the searing tran to the keeping of the pure, wise spirits, consigned scendentalist there compared their views; the bigot, the lowest and the vilest of God's children. He told and the infidel confronted each other; and the sea of of divine affections, prowned by the hand of Delty, agitation there invoked, wafted many a battling, eternally beautiful as the source from whence they storm tossed soul to the safe haven of reconcillation, sprang. And then he spoke of the meeting of long to the angel guarded shores of immortal certainty. severed hearts; of the welcome home of the waiting From that place of true worship, would have gone mother and the parted child; of the recognition of forth converted to the belief of a God, that heretoforhad stumbled in the myth had of pricetly teachings, fied; and a solemn sense of realization swayed that or groped in the utter blindness of materialism. vast and differing assemblage. Men wiped their Mothers have gove bome with a new born joy in brimming eyes, and women sobbed aloud. their bosom, feeling that their shildren, transplanted to the spirit climes, yet lived. Old men have bowed had speken, the thrilling promise eank into their their beavy heads in reversace before the inspired bearts, "Ye shall meet, and love, and live forever, expounders of the truths of eternal life; and the sulth the immutable, just and loving Pather. And widowed and berenved have blest them, and the even now, though your eyes behold them not, the stricken heart has murmured, "I know my God !" laved ones, drawn to you by the divine chords The lessons of purity, truth and wisdom given from of sympathy, are nigh. Though you hear them not. that rostrum, have sprend a benign influence far and the melodies of heaven sweep over the lyre strings of wide ; darkened households and drooping hearts have your spirit, and the prayer of your hearts is record been cheered by them ; death and bereavement have ed on high." lost their sting ; and life, by these lessons, has been { beautified and elevated into ennotified and propertul LLSEE.

When Coselin entered, the sponious hall was almost filled. The brilliant obundelier over the restrum displayed its brightest light, and the numerons gas jets around Illumined that pleasant meeting place. On the desk was placed a bouquet of choicest flowers : and the floral offerings held in fair hands that night, exhaled, their rave and rich perfome Cosella breathed delightedly in that fragrant atmos re, and leisurely surveyed the intelligent head

Inspired and beautiful with the keeping of the She sat for several hours, with Topaz in her arms, wisdom lore of the celestial lands, offering to the that night, dreaming raguely, wondering, and queshungered children of a soul starved world the gifts tioning her own soul. Then when she slept her of knowledge, truth and gentue, he stood before them drenns were broken and confused, and she awoke in his regal and yet human angelbood. Involuntari to the daily toil with a start and an exclamation of ly all bearts were charmed, and the admiring and weariness. Hope, fear, doubt and uprest, alternated reverential gaze of the many was riveted upon the in her soul. Dreamy and abstracted, the compul. erene beauty of his countenance, the noble bearing sory toll she submitted to grew more and more dis. of his princely form. The deep, full tones of his mu | tasteful ; she did not obtain work for many days, and sical voice appealed to the human heart's purest and again she pined for food, and her little companion holicet affections, to the soul's inmost thought, the grew lean and silent. Despair came nigh to the mind's loftlest aspiration. The manifold fibres of bravely battling heart; the souther was waning fast ; the strange inner life, thrilled and questioned by soon the autumn winds would chill her unprotected that master spirit, responded in dividest language. form, the snow storm wrap her in its cold embrace. Summoued from oblivion, worldliness and apathy, " I cannot live through another winter," she said all the fine emotions and the eacred loves replied, as "If God does not send me relief, we must lie down if unto the recording angel of that hour, " Here am and die, my Topaz, for I cannot earn wherewith to feed and warm us. My poor dog ! I grieve for your

All noted the illumined face, the eye, enkindled by fate, but I know of no one to whom I could leave a fervid and divine enthusiasm. Those who sut you. We will die together, Topaz; and then I shall near the speaker said that a low, musical murinur, be with my mother, and perhaps the loring God will as of spirit voices, seemed to fluat on the air around reward your fidelity with the compensations of im. blm, as if in accompaniment to the poetry of his mortality, for on earth there is no juy for us." thought and the ferrent beauty of his speech,

So the days speil on ; and urged by the sharp pangs of hunger, thoughts wild and sinful proseed He apoke of the compensations of immortality; of the bowildered brain of the long suffering girl, and the meditated a culm descent into the smoothly inviting river, there to end her earth life and its mis bries. Then clusing burriedly the fearful thought -buofa yro bluaw ede

"No. no! I will not brenk thy laws, my Maker ! I will die, unstained by the origie of suicide ; I will ablde my fate, and fulfill thy will, for well I know this fleeting earth life is not all."

Not a morvel of bread to be obtained ; not a hand upraised to aid in this her hour of sorest need. Her strength gave way, hope followed, and the expectation of death chased every other thought. She lay upon her rude couch, the heetic glow of fever on her sheek, the sharp pange of hunger giving way to a deathly feebleness and a burning thirst.

"Thanks for the lust of thy good gifts, my leavenly bather !" she murmured, as she drank of the pure water by her side. The humane landlady knew not how utterly destitute was her unfortunate tennut; but Cosella knew that she, too, ate her scanty bread with tears, and she would not rob her children of their rightful share. Therefore, she pleaded only for a pitcher with water, and refused the kindly offered marsel. Curied up at her feet lay poor Topaz, almost as faint and inanimate as his mistress.

"I know there is a God, a spirit-world ! there]. oo, shall know happiness !" dreamily said Cosella and sho slept awhile, and dreamed that happiness had been awarded to her on earth ; then awaking

faint and weary, she stretched forth her hands im When he ceased the silence was unbroken, say ploringly, and called on flod to take her house. here and there, by the uncontrollable bursts of eno That morning, led by her spirit guides, Solita tion that brooked no concealment; but no one Mender for the first time visited the far-famed City mored or attempted to depart. Shell bound, they of Brotherly Love. In the northern section of the gazed upon the speaker's face, as with uplifted eyes oity she engaged rooms, and proposed to give examiand husbed lips he stood upon the platform, enrapt nations to the sick and niling as was her wont She had not long rested from the fatigue of her "Good night, my friends!" spoke sweet and journey, ere a gentleman was announced; and desir plaintively that voice of more than magical power. ing him to be admitted, her sweet face glowed with I thank the Source of all Goodness for the great pleasure on behalding Almon Fairlie, the efficient reward this night bestows upon me. In your tearful collaborer of her brother Percival, the friend land

They sat in silonce, with joined hands; Solita fore her. She placed her hand upon Cosella's brow, scemed to fisten intently, and Almon, too, inclined, and the wild and inquiring eyes flow open. They met the angol face so lovingly bent above her; as if his head as if in attentive attitude. " Do you hear? do you understand, my brother?" spell bound by the tender glory of those eyes, the winning beauty of the pensive smile, the poor girl

she whispered. " I hear a voice-the same that signified me months gazed upon the vision, as she deemed it, and cobbed ago! It is a human cry for help-it is a woman's for fear that it would vanish from her eight. "You are safe-safe with friends who will care

voice l'' for you. I will be thy sister I" said Solita, foudly " It is the voice that claimors at my heart inces santly) It is one dear and near to us both, but as stroking the upturned brow. She guzed around her in bewilderment ; the ruddy vet unrecognized and unfound. Almon, we must arise and seck that sufferer. Ob, wiedom guides | fire glow fell upon the kneeling figure of a man, the oh, loving angels I whither shall wo bond our shaded gas light revealed the sylph like figure of the Indy-that golden hair, those lustrous eyes, Ma-"l equite

donualike in holinges, Oriental in their flashing "Some one we love is dying of necessity ! No time is to be lost ! Sollta, tell me where to go. I light-where had she met with that wondrous cubodiment of grace and thought? basten ["

The adoraments of the room betokened case and "The impression comes to me. In the southern portion of the city, in a wide street-I cannot get almost luxury ; the downy carpet, the marble chimthe name-the railroad traverses it - a wide street, ney piece, the mirror and the pictures on the wall, planted on each side with trees; In a small, dark, the velvet lounge on which her own poorly clad form looking house, in the second story, in a back roomreclined - where was she? Was it all a dream, or a devoid of food and fuel, exhausted, helpless, almost mocking obtat of the fever stricken senses ? Who dying, we shall find hor who calls upon us. I know was that man, through whose closed fingers the not who she is ; but some great resolution awaits us tear drops streamed ? " It is Alman Fairlie!" she almost screamed, and both. Go, Almon; go and bring her here imme diately! I would go with you, but some sufferers the memory of the past hours returned. await my ministry; they have come from a dis "I am bere-lam with you! You are safe and tance, knowing I would be here this day. Listen. sheltered"-be paused, and know not by what name Almon' there is a park near the corner of the to call her.

"I remember !" and she raised herself and swent reet; I cannot see the number. Do you think you the tangled curis from off her brow, t you have saved can fund the house ? me from the death of famine ! God bless-but who "God and the angels will direct me," he replied I know by your description that the street is in is this? I know not-yet I remember-

the district of Southwark ; I have been there many times. Fear not but I shall find the way. I go at that now. You need rest and nourishment; take this, my sister I" and Solita held a silver cup to her once. Solita : there is no time to be lost." lip∎.

And he hastly left the room, walked rapidly the length of soveral streets, then bailed an omnibus, and paraned his way down town. He stopped at the indicated street, and found the park ; he sur veyed the houses, and found the small, dark looking

"This is the place," the impression whispered, and spoke : with his hand upon the door-bell he paused. What should be say -who should be inquire for ?

this lady? I cannot rest, nor eat or drink, until 1 lis tried the door; it yielded to his touch, and be passed in ; through the narrow and gloomy entry, know !" Almon rose from his knees, and led her gently to up the crocked stairs, and with a beating beart be a sont. Kneeling before her there, he said in a stood for a moment irresolute at the designated roice that thrilled her soul :

dour. . -" Life's componentions are being meted unto you; He knocked ; there was no answer. Again he the goal is reached - the trial is withdrawn - a great mocked, and a low bark, or rather whine, respond ed. He apened the door and passed within the joy is in store for you !"

" Her name, her name !" murmured Solita, clasping bleak and scantily furnished room. In the furthest both hands to her wildly-beating heart, "It may corner, a woman's figure was discernable, kneeling be that we are mistaken." and praying, with uplifted hands. A feeble light " My name is Cosella,"-she had heard the low

was on the table, beside it a pitcher of water and a spoken words. gl ss. Though the autumn day was chilly, there as not the least vestige of a fire.

"Father in Heaven, it is-and yet-" pals and trembling Solita sank upon the lounge, and almost The dog whined feebly at the intruder; the girl wept again. pun her knees seemed not to heed aught that was

" My name is Cosella," she continued with rapid ussing She prayed aloud, and her words were utterance, and her glauces flew from one to the sterrupted by sobs, and the deep and uncentroliable other, and her manner gathered ouconscious energy, amotion that weakness alone prevented from gaining her eye new fire, her check the freshened glow of the violence that would have broken forth in ories inspiration, or of strange resolve. "I know not my

"We have met before, but we will not speak of

She drank of the sustaining beverage; she roso

from the couch and threw aside the costly shawl

which Sollta had thrown around her. She tottered

to the place where Almen Fairlie knolt, and with

her this hand resting on his bowed head, she

" You have been my saviour in my needful hour!

Tell me why you weep thus, and what is it agitates

Raising his hand on high, the brave and noble Almon summoned from their lave lit homes the sympathizing spirits that yet loved the earth, their birthnince: and he called them thither to consocrato and blass the human hearts awaiting them.

NO. 14.

"One glance of my father's face, one blessing from (ble lips, and I will up honce with joy to live the fate, allatted me. Others may lavoke of heaven the gifts of wealth and fame-I score them all f Of all that earth or vast eternity can give I ask of God my . father's smile! All love ephemoral and vain of life, all worldly honor, fleeting fume, and all of power and joy, I would renounce for that divinest, holiest ove my father's heart could give to mo ?"

"Cosella, weep no more ! thy prayer is heard, thy flial love accepted, and the realization of thy hopes a nigh," spoke Almon Pairllo.

"Bless thee, thou friend and comforter ; but tell ne where, where dwells my father? is he in poverty - ls he a toiler, too ?"

"He is a tollor in the canks that wave eternal warfare against wrong. Crowned, regally, by spirit- . bands, ho walks smoong the titled and the lowly of the earth a teacher and a friend to all. The hand of care and want; has never reached him, as it has; thee, his beloved, his idolized child."

" You know him ?" With chaped hands and Kindling eyes the stood before him.

"He has called me brother, often; together we n nave toiled and striven, suffered and endured, for it the barmonization of man-for the world's adoption : of a puter roligion, a more Godlike standard of morality.V

"And you-do you, too, know my father ?" she questioned of Solita.

A rosy flush, luminous as the auroral glaw of r morning, overspread the perfect face. "He has called me elster, and, by the very name you bear, 3 she said.

Cosolia, stooping, klased her hands. "His nametell me his name," she prayed. " He is called Percival Wayne, my child."

A loud ory of joy, so loud and thrilling that it startled the listeners, burst from her lins, 197 Acres seen him / I fult my beart go for h toward him; my !life-chards entwine with his my soul leap in devosion, my spirit thrill with love for him i-he, the great, noble, soul crowned, lufty bolng ; he, who ; sways like a God the multitude ; he, the commissloned teacher of eternal truths ; he, my father 1" and, in eweet and graceful humility, she bowed her head and thanked the loving Ood.

She told her friends how she had sat entranced and worshipful, listening to the inspired uttarances that fell from his lips-of the strange and irresistible attraction that, magnet-like, drow her ead heart, to his. "And I knew him not," she cried, "and I dared not approach him, and he felt not I was as near !"

Long after midnight they sat together, mingling their blissful tears ; and Solits told her of the long, and years of pilgrimage endured for her sake; and t she brought her futher's miniature, and the daugh- ; ter's helv tears and kisses rained upon the amiling. pictured face. And Almon told her of her motherof the glorious spiritual gifts the poble Percival had obtained by childlike abedience to the Creatar's laws. other name : for I have wandered over the world, in Cosella wopt and soiled by turns, and with a rever-

er to her chamber, arranged her disordered ourls

and put fresh, snowy night robes around her, filled a:

goblet with a strongthening draught, and, with a

fervent benediction and a good night kiss, she left

her to repose. The next day a letter, freighted :

with the welcome tidings that his long sought for.

child was found, was sent to Percival Wayno; and

thenceforth all three counted the days that would

alonse are the futher would come to claim his .

The sudden transition from despair to happiness,

from abject wretchedness to joy and ease, had

restored Cosella to almost her farmer bloom and.

strength. Once more attired in the becoming style

of vore, tenderly cared for, lovingly administered

unto, the traces of sickness and the impress of

sorrow departed. The southing and magnetic touch

of Solita charmed away all pain and weariness from

her brain and heart, and the coming of the genial

Almon was greeted as that of a beneficent and valued

How swiftly, despite of their anxious expectations,

sped away those autumn days! Slowly the fading

eaves fell to the ground, and the bazy mantle that .

betokened the benign and royal presence of the

Indian Summer, cast its dream folds o'er the busy

sity. But a summer joy dwelt in Cosella's world.

tossed heart—a joy that was peronnial, imperishable

as the lave of God. The resatint deepened on her-

cheek, the soul-light kindled in her eye. Once more

erect with conscious life power, she dared to greet :

the morn and welcome the soft twilight hour, fearing

no more that jarring tones of discord would intrude,

that oppression would overcome, or fear waylay her

pleasant dreams. Once more the life of freedom was

her own-the life of meditation, hope and aim.

Again the glorious promises of youth returned,

doubly freighted with fulfiliment; the book, the

dream, the reverie, the ramble by the water's side-

the was free to choose them all; no iron chain of

ohild.

riend.

and smiling faces of the audience.

"Here, as elsewhere, I am alone and unbecded." she sighed. "But I can come here, and drink in draughts of poetry and elequence, that beautify my life, strengthen my soul, that touch me love and forbearance. I, too, can appresiate intellect and good ness."

The hymn was sung. The speaker arese, and anxious expectation sat enthroned on every counts nance. Cosella started when the first clear musical tones of the gifted orator fell upon her ear. She started as if a voice dear and femiliar from childbood had called to hor. She half rose in her sent, bent eagerly forward, and as she beheld his noble face, and tall, commanding figure-as she caught the gleam of his eye, the radiant smile upon his lips, an involuntary exclamation escoped her. A confused whirl of thought swept over her brain, a flash of consciousness that thrilled to her very heartdepths, seemed to illumine the inner sense; and joy unspeakable, rapture untrauslatable, a bliss and mingled pain too deep for revelution, alternated in her being. To rush toward him, to fall in adoring worship at his feet, to pray to him with extended arms and uplified soul, for one token of recognition, was the overwhelming impulse of the moment. To oling to him for safety and protection, to follow him through life, ecomed, in that hour, all that life had of bleasedness in store. With a magnetic attraction. that was as irresidible as it was hely, a yearning of love, as deep and bigh as it was passionless and pure, she longed for him !

All that the beart of women holds within its angelsounded depths of devotion and self sacrifice ; all that the soul contains of saintly adoration, and the mind of intellectual offering, she cast at his feet that hour !! She longed with tears to tell him that no matter where she stood in life to him, he was all of life to ber. It was not love, nor was it mind-homage only ; it was not fraiernal affection, nor was it the spiritual recognition of a kindred soul, that thus strangely and deeply moved her. It was something mightler. holior still, for which carth could give no name. And thus entranced and worshipful she sat, shed ding blissful tears, and smilling radiantly, as if the whole evening without knowing his name?" heaven of her imaginings was then unfolded to her gaze.

His soaring eloquones and unsurpassed powers of oratory delighted the charmed and silent multitude. as if transfigured by the innate might of soul. The Wayne." pulse, a moistened eyo; the coldly intellectual felt eyes, and communed with his own guilty soul.

eyes I read the sorrow and the rapture of you souls, that by my words have been awakened. From

the apathy of the life of worldliness ye have arisen henceforth ye are toilers on the spiral pathways of eternal progress ! We shall meet again - on earth or in the spirit spheres. Good night; God bless you, one and all i"

A deep sigh burst from the strangely burdene heart of Coaella.

in prayer or in thought.

kindred souls; of the life warm clasp of the beati-

As if an angel, commissioned of the pitying God

" He has blest mer too !" she mormured ; and sh sat still in the same position, her hands tightly locked, her eyes rivetted upon him, her heart beat ing wildly with its mingled sensations of blessed ness and pain. Slowly the vast arowd departed : she saw the orator come forward, and speak with many; she saw him give the cordial hand clasp to

the richly clad and to the poor alike. She could not muster courage to address bim; she dared not ap proach him; but she lingered there until his tall figure disappeared from view ; then outside the door she lingered still, uptil the entringe that contained him rolled away. She passed her hand over her brow, as if to collect her thoughts; a hitter pain gnawed at her beart.

"He is gone, and I may never more behold him !" she exclaimed; and then with dread and wonderment, she vainly strove to analyze her own strangely mingling emotions, the sudden and irresistible at traction that drow her to that stranger's soul.

"You were mightly taken with the new speaker. Miss Phillips," sold an elderly woman, whose ac

quaintance Cosella had formed in the ball. Well. it's no wonder, he is benutiful I so elequent, so poetical! There was n't a soul there that didn't ory to night; there, Miss Phillips, there's a white rose he held in his hand, and it dropped on the floor, and the janitor gave it to me ; and seeing how mightily you are taken with the discourse, I thought I would give it to you."

"Thank you, thank you!" cried Cosella, engerly, and she pressed the flower to her lips. "Tell me." she said, besitnling she knew not why, "what is the olval and Lea shall ascend; and I, and one other, lecturer's name?" "Is it possible you have been listening to him the

notices in the papers."

sordid and the worldly forget their plans and Again that delicious sonl absorbing thrill of de dawned upon my heart and once despending soull" schemes, and dreamed awhile of hoaven; the hard light, followed by the sense of utter loneliness. ened and the irreligious listened with a throbbing Cosella could not speak; a spell she could not the heart's glow of affection ; the doubter believed her. She could only pray with her heart's most brought us hither thus suddonly ?" in God ; the conscience stricken wrong door veiled his fervent utterance : " Help me, my God ! for I know not what this means."

known and prized. "Happy to meet you again, dear friend and noble

worker I" she said, extending her hand. "I had not hoped to meet with you so soon again."

"Nor should I have come here, but for a persistent impression, bidding me come to this city, I know not wherefore."

"For months a voice has called me-a walling, imploring voice. My spirit guides, who never have misled me, will now surely unrayed the mystery," aid Solita.

"We are here for some purpose," said Altaon Fairlie; "there is a work of mercy to perform; you are to be the guide, the leader, and I your humhie co-worker. That is my impression; have you aught more definite. Solita ?"

" I have not." she renlied : " but I have a definite and clear impression as regards myself. I have but few months or weeke fr earth life left to mo : soon I shall scale the spirit beights, and rest in the blessed valleys; soon I shall dwell with my kindred in the fudeless realm ; soon I shall be divorted of the clogs of enribly sense, and float, heart and soul free, in

the atmosphere of immortality ! Ob, brother Fairlie, what joy and what rapture is in the thought ! Eman. chatlon from all clinging carthliness, mine the gained divinity of soul action; mine the sacred guardianship of souls !"

"Apgel and prophetess !" he murmared, gazing reverentially upon her.

"I, with Len. will be his guardian angel still," she continued. "Since my spirit has outgrown the earthly love that years ago bound me to his spirit since I have exchanged the earthly hopes and fears for the fraternal holy union, I behold the coul of Percival in all its beauty; and I hold that place within it, that none other of earth or heaven can maintain. I have learned to know myself, and I yield the place once coveted, to her to whom it belongs by sacred and immutable law. Through the eternal

ages, soul wed and heart blended, the spirits of Pershall progress with them ; for she is now my spirit. eister, and he has been a savior and a guide to me. And angels have told me that the crowning joy of "I only heard by chance of the coming of an his life shall be given through my ministering hand. English speaker ; I have not taken time to read the And I know that his counterpart in spirit and in

soul awaits me in the spirit-spheres : that a radiant "Why, my dear, he is famed all over the land I starishe is his home; that I wear the betrothal Over that sea of upturned faces the softening influ- He is one of the most talented, and was one of the token ; and in the countless ages of the Hercafter, I ences of the better life seemed shed. They glowed first developed mediums; his name is Pereival shall be blest and lovo crowned bride. Ob, brother Almon, how much of light and truth has "Thou art indeed thrice blessed!" he replied ; "and of such indeed is the kingdom of our God. fathom, an influence she could not define, was upon But, Solita, dearest sister, what can it be that has

> "We will be slient awhile; perhaps the wise and unseen ones will impress us," she replied.

struggie; I can no longer resist. Let mo die this night, or in thy meroy, God of Love, cond me helpah, send me bread !"

and groans.

"Father of the Universe! that voice-that petiprayers, lady; arise and greet a friend. I come to wlp you." She arose from her supplicating posture with

wild ory and a bound. " Who are you ?" she oried, confronting him.

"A friend, a brother, sent by the loving hoats of londed his eyes.

"Relief-bread -hope (" she murmared. " Ob, God s good, and I shall not die the death of famine! Dh. angel, helper, friend, who-who are you ?" She had thrown back the velling treases that can.

areworn features were revealed. "Father-God-oh, angels! It is-it is herself ?" ried Almon, and he extended his arms and sobbed ıloud.

" My brother, Almon Fairlie !"

.With a loud shrick that startled the inmates of that retreat of poverty, she tushed toward him, fell on the broad breast so nobly offered as her restingplace, and her senses closed to the outer world. Pale, still and lifeless, she lay upon his bosom, and the hand that amouthed back her tangled helr and magnetized her into sweet and healthful sleep, was wet with the heart wrung tears of truest manhood. "To find her thus I-yet God be praised !" he cried.

> ____ CHAPTER XXVII.

REALIZATION.

"Over thine orphan head The source bath swept as o'er a willow's bough Come to thy father! It is flubbed now; Thy tours have all been shed."

Coaclis returned to consciousness as one awakenng from a deep and dreamless sleep; and as she ooked around the spacious and lafty apartment, she gratefully : miled and nurmared faintly:

"I am surely dreaming now."

Then she lay still awhile with closed eyes, and meekly filded hands; large tear drops stealing 'neath | into her rapt, illumined face, "tell mo what is it the veiled lashes, broken words escaping from her you know of me or mine? You know of the mystery lips. Over the couch bent Solits Mendez, and from that eachrouds my life! My name, my confessions her cheek, too, the life tints had departed ; expecta have stariled you. In your eyes and on your brow, tion, anxiety, hope, a wild, vague feeling of joy had I read the ballowed sign of knowledge-of mediumwhitened her lovely countenance anto the marble ship. I have been led to you by the blessed angels ! semblance that it wore. On his knees, with that Tell me, in the name of Gol and Truth ! where is my ender compassion depiated on his face, which the father l"

guardian angels of the race must feel, was Almon And, as a weary and beseeching child, she laid her Fairlie ; be had whispered a few burried words to head upon the lady's lap and wept.

Solita, which had filled her breast with a tumultuous | Struggling with the joy that deprived her for the joy! As she watched the rescued girl, a recollection, time of speech, Solita bowed her golden head, and distant, baunting and suggestive, came vividly be mingled the sister's with the daughter's tears |

ential gratitude she kissed the beneficent hand of names have been given me to which I have no right. Almon Falric, and the ever placid brow of her; I nover knew my parents; but I know my mother is father's "Gulding Star." Long after midnight Solita led the weary wander-

an angel in the courts of heaven ; of my fathortion - oh, it cannot, cannot bel- God has benrd your we time to be it was bell to be is noble, true and just! I was stolen from his arms and heart, cast into the power of his most releatless fool by fortupe thrown upon the world's cold mercy; by adversity brought nigh unto the door of death. The only being who gave to me a mother's love and counsel-she sleeps beneath the willow shade in the far-off tropical clime. He, who fore me from my neavon to rolleve you !" he replied, and the tear mist father's arms, the oruel and revengeful Manasset —"

She was interrupted-caught in uncontrollable emotion to the bosom of Solita, clasped again to the warm heart of Almon Fairlie! while tears and benedictions mingled with the sacred kisses showered enled her eyes and face; the sharpened outline, the on her brow. Not a word was attored; but the at-

tendant angels of that hour bore to spirit land the record framed of the soul's divinest thankfulness. whose juy could not be given to this world !

" It is, it is his child !" softly spoke Solita. " Ob, dearest, do you not remember by the Virgin's shrine we met one morning? away in the sunbright clime that gave me birth ?"

"I know-1 recollect-1 never forget you. And your name is ?"

"Solita Mendez; and the angels have named me Guiding Star.' "

" You and he, then, are of the Spiritual faith ?" "We are the humble expounders of its newbrought light; and theu, Cosolla? how sweet the name 🖓

"I believe in life eternal and progressive; in communion with the limitless worlds of soul; I trust in a God all love, and see no evil that is not of man's formation ; no wrong that is not caused by human perversion of the holy and immutable laws if Iilm who is all love and purity !"

She said this with upraised eyes, and hands close folded in the attitude of prayer. Solita murmured

"I pray you," continued Cosella, and she knelt

toll bound fast the fluttering heart, the soaring wish. She was released from bondage, and in deep before the beautiful Solita, and gazed imploringly and fervent humility her soul thanked God. Thus passed three weeks, and she had learned to ore Solita with all the yearning power of a soul ong friendless. She indulged in rapturous anticipalions of future happiness, in which Solita, the adoptd sister of her father, was to share. With a rapt and pensive smile, that friend revealed to her that

her stay on earth was short-that soon she know she would be called to the spirit-realms. Cosella, tearful and wondering, hoped and prayed that the now-found sister would be left to earth for many happy years to come. Resting awhile from his labors, Almon Fairlio

• •

"I thank thee, Father !"

BANNER LIGHT. OF

awaited the couring of Percival, and Solita dispensed unto the loften and needy of the spiritual gifts of lcaling, the loring counsel and the sage rebuke. Une calm trilight eve, Cosella sat by the window

In Bolita's chamber, dreaming sweetly of the future, and so absorbed in thought she did not head the opening door. The new frisk and happy Topaz, who with his mistress had been rescued from the life of want, gave warning of the opproach of an intruder, as he ignorabily deemed all who entered the room or house. His sharp, quick bark aroused Cosella from her visions of the cottage home by the sea side, that favorite and long cherished hope of her life.

It was Bolita, class in white robes, who entered sofely. "Come, my Cosella, tome," she sold, in the soft Spanish tongue wherewith she often addressed her : there was a tender tremulousness in her. voice, and as she bent to kiss the upturned brow of the maiden, she left a falling tear-drop there.

A sympathetic tremor shock Cosella's frame-i sudden and delicious loy, followed by a vague apprehension, succeeded the first start of surprise. Her loadly throbbing heart, Solita's manner, the throngiog intuitions whispering confueedly-revealed to her that the long prayed for hour had come, that was to lead her to her father's love.

She gazed into Solita's face as they passed through the lighted entry. It was illuminated by a joy dlvine; a strange and solemn carnestness sat on her brow; the smile that wreathed her lins was one of mystic heavenly significance ; the soul light in her eye was that of victory, saintly and achieved ! The loosened golden showers of her hair fell in long ringlets over cheek and bosom; amid them she had twined a fresh and fragrant chaplet of white lilles. and at her gledle she wore the emblematic flowers she loved so well. Thus arrayed, in spotless white, thus radiantly beautiful and lily crowned, she appeared to Cosella's tear filled eyes and adoring heart, like some rare impersonation of a vestal queen, or bridal fay of heaven!

She know not wherefore, but a vague, and feeling, sicle timorously to her soul; she glanced at her own attire, arranged by Solita's graceful hand ; her own white robes of a warmer texture were faced and embroldered with a rich reseate tinge, and the fresh blush roses of the guarded conservatory were twined amid her dark brown earls. Hand in band, they descended the stairs, and entered the sitting room. They were met at the door by Almon Fairlie, who greated them sliently.

Led on by Solita, the trembling girl advanced, never during to uplift her eyes to where he stood, the noble and long suffering man, the father of her thoughts and love !

"The Heavenly Father has supremely blest me and the prophecy of years is now fulfilled !" spoke clear and thrilling the music voice of the "Guilding Star." "My life is crowned and blest | I bring to thes thy daughter. Perelval i"

As in a dream, she felt his gaze upon her face, and her soul uprove in fillal reverence and in holicat joy I One look into that pale and beautiful countenance, and with a cry of recognition, such as bursts from the lips of the blest and reunited in the spiritrealms, she sprang into his outstretched arms!

"My wandering dove! my Lea's shild !" he murmured ; and the holy baptism of a father's love bedewed with sacred tears her upturned brow; his kisses, like the smiles of the All Beneficent, showered sublight warmth upon the orphaned and long tortored heart.

Not with the calm of the ordinary fillal relation ship did Cosella return his love and tears. It was worship, adoration, the hoarded tenderness of life and soul, that she with prayers and almost frantic joy gave to this long lost father of her dreams!

She kissed his bands, his bair, his very garments ; she fell at his feet and kissed them, and in that worshipful attitude remained, gating cowrapt into his face, until with gentle entreaty he called her from that lowly posture to his sheltering arms.

"My lamb ! long storm toesed ! sorely disciplined | My pure, brave obild | Rest safely on thy father's breast ! There, nevermore the cruel world shall reach to harm thee ; and hand in hand, linked with the inspiring angels, we two will work out the Father's will, and return the love of God for human hatred."

"With you, my faiber-with you I will dare and brave all of life and sorrow; but I could no more alone I My blessed father ! Oh tell me that you

langer visible, yet will she bu with ur often, and he the of Representatives, costs the Post Office department "Builling Star" unto a host of souls. Thy restors bleat of God!"

With her hend upon her father's shoulder, Cos Almon Fairlie, gasing through a mist of tears upon the service and sleeping countenance, said in a low and trembling voice :

"Of such is the Kingdom of Heaven !"

Written for the flatmer of Light. DREAMS.

57 JOHN W. DAY.

Cold blew the midnight nir-Madly our vessel tossed the mounting spray [High o'er the booming ocean, far away, Rode Luna's redd'ning glare : The tempest clouds went burrying o'er the sea-The land gloomed on the les ! The evening watch was past, And soon, below, in slumber's golden round. 4 Thought, like a land-bird, o'er the sca-wave bound That seeks the realing mast, Then wings her flight, above the billowy roar,

Bued onward to the shore. They came to me in dreams-The peerless missives of a hollor sky-The rainbow hues that through creation fly When grief's wild torrent streams ! Cheering they came as lakes in desert hase :

The joys of other days | The golden light that shone-The hopes that sunk where plummet may not sound

And Time's grey billows trend this undiess round ; The love whose invitie tone

Bade Heaven's pure host their stainless wings expand Along youth's fairy land, Old faces met my view-

Old tones, that thrilled the faded long ago, Came to the car in music caim and slow, As when, 'neath twilight daw,

I saw the far off spires to crimson turn-The fame-red windows burn i

The morning gemmed the sen ; Blowly we faced again the watery toil. Thus with our lives-amid the stragg)ing broll

Good from the ill must flee (For mortal joy and truth may only beam From the tired spirit's dream !

Oh. frozen earth! how long Wilt thou glare coldly in the light of Ond, Bright streaming down the path Emanuel trod

With his heart trial strong ! When will then burst into a victor lay, As Hemnon bailed the day ?

Nover 1 thy form is vile-We may not wear the vestment of the sky-We may not hear the low, sweet melody That wakes the Eden smile.

Till from our hearts we tear thy grasping clay, And king-like soor away !

We glean where angels reap ! We stumble in the corners of thy field, And valuely strive some passing good to yield Ero shuts the closing sleep-Rear in some heart a tombstone, and are gone-And earth swings blindly on !

" Stand on the hills," oh Lord I E'en as of old the weary paalmist cried. Ald | that we trench the towering bills of pride,

And spread the highways broad, O'er which, at least, the trembling soul shall roam Bearing their barvest buine l

On board sloop New York, Salem Barbor, June 10, 1860.

Rtiquotte.

A Southern journal lays down the following rules in relation to obiquette :-- 1. Before you how to a lady in the street, permit her to decide whether you may du so or not, by at least a look of recognition, 2. When your companions bow to a lady, you should do the same: when a gentleman hows to a lady in your com pany, aiways how to him in rotura. There is a great deal of confusion about these little matters with some people, proceeding not so much from ignorance as from a disposition to trust every sense but common sense. The Albany Atlas very sensibly amplifies on the above bints of its Southern contemporary, and observes that "nothing is so illy understood in Ameri ca, as these conventional laws of society, so well understood and practiced in Europe. Ladies complain that goutlemen pass them in the street unnoticed. when, in fact, the lault arises from their own breach of politeness. It is their duty to do the amiable first. have, been minunderslood, is exemplified in the Molove me, once again ; me, the untutored girl-bow cun | for it is a privilege which ladies onjoy of choosing their own associates or acquaintances. No gentieman likes to tirely different families, are represented as connected risk the 'cut' in the street by a lady, through premature soluto. Too many ladies, it would seem, do n't know their trade of politeness. Meeting ladies in the street, whom one has casually met in company, they soldom bow, unless he bows first; and when a gentleman ever departs from the rule of good-breeding, except occasionally, by way of experiment, his acquaintances do not multiply, but he stands probably charged with rudenoss. A lady must be civil to a gentleman in whose company she may be casually placed; but a whether in Italia, Grecia, or old Jewry, "a free exgentleman is not upon this to presume upon an acqualntanceship the first time he siterwards meets her a the street. If it be her will, she gives some token of recognition, when the gentleman may bow; other vise he must pass on and consider himself a stranger. No lady need besitate to how to a gentleman, for he

at the rate of eighty thousand dollars per annual tion to my arms, was the algoral of her fulfilled earth. For the ains months it was in operation, the returns mission. Joy, Joy, to they Bolita I thou favored and showed that there were framported in this mall be treen Kanens and Slockton but there letters and inentyele neuropeperel. The service was useless as it was extravagant, and was discontinued by the Postmaster the wept for the beautiful one just departed ; and firment. The House has now ordered it to be restared, although there are four other routes, individued at vast cost, connecting the valley of the Mi-sl-slppi with the Pacific, and although over eight hundred and twenty five tables of this route a moll is now carried under a pre-existing contract. Thus the depressed reveaues of the Department are to be made to pay eighty then and dollars for the carriage of three letters and twenty-six newspapers during the ensuing year !

Original Essays.

ANCIENT GLIMPSES OF THE SPIRIT LAND.

NOMBER TDIRTEEN.

In the old time, as in the new, there were phases of execticism in so far as the priest class and superstitions conservatism would allow. Heredotus chimes readily to spiritualistle music, while, with Thucydides, amen sticks in the throat. Livy has responsive flow to the spiritual current, while Polyblus quescions whether the bed of the river be secure. When speak ing of the sacrifices decreed to Anatus, whom Philip had caused to be polsoned, he says. ... If the dead therefore retain any sense, it is probable that Avatus most now contemplate with a pleasing satisfaction, not only the gratitude of the Achaems, but all the difficulties also, and the dangers which himself en-countered in his life." Again, in speaking of that Sciplo whom we cited from Livy in our last paper, as being admontshed by dreams of the night and visions on the bed, as per Daniel and others in Bibledom Polybius would dispose of Gentile and Hebrew oracles on the following wise: He says, "An epinion pre valled among all who heard the story of these dreams that Scipio, not only when he was asleep, but in his waking moments also, and in the time of day, held familiar converse with the Gods. It was no dream bowever, that gave bim any assistance in this busi ness. But, being by nature generous, maghificent, and courteous in his address, he had before conclisited the favor of the multitude. Add to this, that he had also the skill to choose his proper time, both with the people and his mother. By these means it was that he not only obtained his purpose, but was judged to have acted under the impulse of a divine admonition. For it is usual with men who, through the fault of heir own nature, and a want either of activity or of skill, to ascribe those events to the Gods and fortune, which are accomplished only by the ready and dexterous management of sound sense and reason. I thought it necessary to make these reflections, that my readers might not be so far misled by the opinion which is falsely propagated concerning Scipio, as to overlook what was brightest and most admirable in his character: I mean his dexterity, and his unwearied application to affairs." Here it will be seen how much ancient Polyblus cleaves to dry powder as of superefficiency to the trust in the Lord. Not even our own Mr. Buckle has staked out history more in conformily with square, rule, plumb and level, accompanied by apt psalmody of whack, row-de-dow, in deafening clanger of onward sweeping, morolless machinery, rending all, engalph-

ing all, with no salvation by the spirit. We had a long and afflictive sejourn on such a plane - nor could we have left it, had not living truth shown us a more excellent way in serial, objective facts of a supermundance character-tested and proven beyond the scope of any material formulas, so that we now put more trust in spiritual interposition and government, equivalent to Lords or Gods; though we also have faith in the correlative or harmoniously blending counterpart of dry powder, as an indiapensable basis of action in maintaining the proper equipolse of flesh and blood with the kingdom of heaven

We admire Mr. Buckle in so far as his vision extends -nor if he grows into spiritual vision will be find that the truths above are in conflict with the iraths below. His great work would then carry the soft blending of the spiritual aurora-his skeletons in armor be clothed in newness of life, and sweet and more sweet would grow the embrace of the spiritual eun.

Niebuhr, in his history of Rome, in speaking of the ancient legendary lore, such as Noah's and Dencaliun's lood, and kindred traditions of the elders, says, legends of this sort will not be looked upon by any as historical; but In the light as national pedigrees. like the Mosalcal. . . . That portions, indeed, of these genealogies are grounded on very erroneous suppositions, or at least on accounts which in paris

worship. It was from them (the Etruscans,) that the

Romana had borrowed the most important part of that

science which makes use of signs in conjecturing the

will of the Gods. They alone could see through the

meaning of terrille predigies, and knew how to ap-

nesse the wrath of the colestial powers. The pure and

Infallible source of this learning was supposed to be

the national property of the Etruscans, over since the

time when it was taught them by Tages, a wise dwarf.

meaning, was a result of their original cancility. It is very apparent from the monuments of Egypt. There books must undoubledly have been the fauda- that the Mosalcul dispensation is shaply an off-boot o mental text for the main part of the pontificial laws ever from the older Egyptian theologies. The Uthe such as the has for measuring Lind, and far marking of the like in the Egyptian temples, where it was an through the streets, and as his appearan out a compowere more probably grounded on the emblem of the Ammonian flodbead. The Judge, or happy onen, it excites universal joy." religious books of the Balánes."

The ancient Egyptian theologies hold the relation to that of old Jewy as parent to the childs and the Moralent, with its kindled unfoldings, were but the off-hootof a common stock, identical in the stem, but variable of to-day have a common basis, but swear that the as Lord God. Angel, &c., so in Egypt, "Ammon is famil success only through the sect to which the secinry belongs, as the Ruman trunk contra Protestant manches, and there against the trunk, and as Jowrydom against Egyptiandom and regions round about. Thus we see, as among ourselves, how marrow and insgmental souls are molded by parents or by teachers, whence outgrowths are deemed legitimate only where the twigs are inclined by inversion to the Jewish

trunk. In the "Historical Researches," Hearen informs us that "the Egyption priesthood, belonging to each temple were again, among themselves, strictly organ-Ized. They had a high pricat, whose office was likewhe hereditary, and the disposition of the rest was made according to the state of affairs.

It scarcely needs to be mentioned, that these offices of high priest, in the metropolitan temples of Egypt, were the first and highest in the State. To a certain degree they were bereditary princes, who ranked next to the kings, and enjoyed nearly equal advantages. Their statues were erected in the temple. Whenever they are mentioned in history, even in the Mosaic period, they are represented as the highest persons in the State. When Joseph became eluvated in Egypt, the first step ha took was to connect himself by marriage with the priest-caste; he married the daughter of the high priest of On or Heliopolis,

The organization of the inferior priesthood was, per hans, different in different cities, seconding to the size and wants of the locality. They did not continue the ruling race morely because from them were chosen the servants of the State, but much rather because they monopolized overy branch of scientific knowledge. which was entirely formed by the locality, and had immediate reference to the wants of the people. The reader must banish the ides that their sole, or even their most a cal employment, was the service of the Gods-ap idea which the few following callings of priests will much tend to expel. They were judges, hv-felans, soothsayors, architeols-in chort, everything in which any species of scientific knowledge was required."

So, too, in old Jewry, the inferior or heretical priest hood wore sometimes termed sootheavers, or wizards; and even, sometimes, the more exclusive class, p when ... Saul had put nway those who had famillar spirits, and the wizards, out of the land, the refer ence is doubtless to the college of sugurs, or the Lord's riests at Nob, who were inclined to the slife of David, shom they found to be more the man after a priestly pattern than Saul. Our modern fragmental orthoiony regards Universalists and Unitarians as heretics and infidels, and would deny that the Lord would nanifest to them in more acceptable wise than by southwayer or wizard. In our old theologies the measure of the Lord is that wherein he conforms to regular usages, venerable fossils and time-worn ruts as cep as the bottomless pit, for the continuous revolving of the wheels of old time; but from this constantly growing depth of slough there shall be neither variaileness nor shadow of turning. Our Swedenborgian and Harrisian clans are rather prone to similar squatter sovereignty upon the old bogs and marshes as a fitting phorasale besis for the exclusion of their neighbors. If it is elimply the old distances which end enchantment to the view, why not behald as everently the works of the Lord in old Egypt as in old Jewry? "From everything we know of Egyptian but that the principal branches of legislation had atalned a high point of perfection in Egypt perhaps higher than In any other country of the East. There Ishing period of the Pharaohs, was (without questioning how much or how little might have been taken iberefrom.) formed upon the Egypting model. Some of their Kings, Bocchoris in particular, are celebrated as great legislators; and though it may have happened that the work of many conturies, and many philoso phers, was unjustly ascribed to individuals, it does no the less prove that II existed. • • • If the Jew knits the idea of the continuance, the decline, and the

high priest, and the appellation of Lord or God as in old Jewry. Bays ffeeren: " Ho, as an embleta of his dignity, were round his neck a golden chain, to which Hebrew curse and the orthodox scheme of damnation. was attached on image set in precious stones, with a hferoglyphic (Zudion); it was called Truth." As in in the huanches-the same as the tival religious seels old Jewry, super-eminences had interchangable hames. rious beliefs in Gods, angels, spirits, genit, souls, or inrepresented in full dress, with a golden chain." Bo, intelligences, the essence of which is a most pure and tuo. In the temple at Jerusalem was tound, as per Di- subile fire, are subordinate to the Supreme Being, as a adorus, a carved statue of Jehovah, with a long beard, chorus of musicians is to its corypheus, or an army to sitting upon an ass-probably significant of the long Its general; but as they emenate from that Being, the cars of these who paid titbes to have him supported in school of Pythagoras gives to them the name of divine state, as the local and tutelary flad of Jeracl; and in substances; lience the expressions common with these

might happen; hence the authority of the Deitles be- which God is the head." comes principally limited to this: that nothing can be transacted without their consent. Their will, there- the march of progression. Indeed, we seem rather fore, must be consulted, their oracles interrogated. It prone to confine our vision to old Jewry, and to claim the ruler did this bimself, he found it no difficult mat- that God never was the head of any other family beter to make them speak as he wished; he then stood as cause the Jews in pharasaical arrogance asserted it. it were in the place of the Delty himself, and, instead But Mr. Mitford, in his "Illistory of Greece," says that of his nower being limited thereby, it was rather ex. | . Theos, or rather Theo, Deo, Dia, Jove, and the Hetended. In consequence of this, it was usual in theo- brew which we write Johovah, though in the Oriental cratic states to consider the usurpation of this power orthography it has only four letters, were originally by the king as unlawful. Samuel broke with Saul as one name." The Douay or Bible of the Romish soon as he took upon himself to consult with Jchovab. churches write the name JEVE, instead of Jehorab. This right the priests reserved to themselves, and this which latter they declare to be a modern invention. was the foundation of their political power.

public to emerge from the ignoble bandage of the Ju-as the Jews, claimed that it was God working in them dean theocracy, perpetuated by Roman and Protestant its will and to do of his own good pleasure. The Hepricathoods by becile from childhood, and frightening free thought clear, to the manifest presence of God; hence, the with "Gorgons, hydras and chimeras dire;" and sealfound among the trinkets spolled from the Egyptians. .. He opened my mouth, dc." So, too, in Homer, by Modern Spiritualism is about to take an account of Mitford, "Thus Ulysses says, not if I shall overcome stock of all those things, and will render nato Jewry the prond suitors,' but if God, though me, shall overall that belongs there, and unto Gentlledom what may come the proud suitors."" These opinious, says Mr. there belong.

not favorably with the dark valley and shadow of petuated by our priest-casie as the infallible Word of death of the Hebrew plane. From the "Elegies of Tibullus" we give a description of the higher beavens speater of persons, and would speak only by Hebrew and the shades below. The spirit free from its tenenent of clay-

There haves shown. The spirity free front its te-tient of clay— There have my ghost (for Lova I still obsy'd, Will gratefol usher to the Byston shado; There southing music floats on every galo; There southing music floats on every galo; There southing music floats on every galo; There every bredge, unstaught, with casets blooms and scents the ambient sir with rich performes; There every mead a various pictury slid. There every institution the pictury slid. There is a pictury show the pictury slid. There is a shown of the shade repair is the clift the constant free, by death betray'd, Relea, crown'd with myrich moastroe of the shade. Not as ther wisch is for they that thir chains, Hy black takes ever'd from the bitsful fishes; There shade-haid is find as with white patrole around. Recki angulab bellows, and the deeps resond. This is equal to the open vision of Swedenborg.

This is equal to the open vision of Swedenborg, a the sublimer pictures of Milton. This latter gives a description of a holy ghost from the boundaries of an other would, more clearly perceptible to the "visual nerve" than any so graphically set forth by Mr. Owen. Tibullus is good-Swedenborg is good-Milton is good -Owen is good-and a measurcless number of others. How gracious are all the Goudesics and Gods to give us so much foretaste of what is to come. Surely none antiquity." says Heeren. "there can remain no doubt can doubt in these foregicams of immortality that "there 's a better day acoulag." but we must learn to labor and to wait, and keep step to the nusle of the spheres in the upward and onward march, in order requires no further proof of this than the fact that the Mosale legislation, which toak place prior to the flour. to the bauquet table, our garments may appear clean and white. Milton's angel discourses on this wise-

their duties, render the divine Beings the most noble worship; and let us over bear in mind that the presence of the Gods enlightens and fills the most obscure and the most solitary places.³¹ To the day of his death he declared that the Gods had sometimes deigned to communicate to him a portion of their prescience. He, as well as his disciples, related many of his prerestoration of his Sinte, with that of the stability dictions which had been verified in the event, and averthrow and rebuilding of his temple, how much which were much spoken of at Athens. more must this have been the case with the Egyptians. Paul says that "the kingdom of God is not in meat where the priest-caste had even still greater infigures than it had among the Jews! • • • The same canand drink, but joy in the Holy Ghast." Socrates, then, Nor duth the mean no nourishment exhals From ther moist confluent to higher orba. The sun that high imperse to all, receives From all his allimental recompense in turnic exhaustons, and at over Mopa with the occars. Though in hearen the irees Of life antionsisis fruining burg, and withes You have investing burg, and with the We brain mellimous dows, and fand the ground Cover d with pearly grain; yet God hath here Yarled his boomty are with new delpha, As they compare with heavier; and to taste Think net 1 shall be thee. Bu down they sat And to their visuad shift; new scenningly The angel, hor in mist, the common gloss Of theologinas; that with keen dispatch As from the mine. Meanwhile krea Thin had to drow ests on to perfect head As from the mine. Meanwhile krea Michister's maked, and their flowing copa Michister's in aked, and their flowing copa Michister's in keel, and their flowing copa Michister's in aked, and their flowing copa Michister's in keel, and their flowing copa Michister's in keel, and their flowing copa Michister's in aked, and of Cod · for From her moist continent to higher orbi to be offered as a sacrifice to Athenian conservatism and superstition, he says, "Until the present moment, I have lived the most happy of mortals. I have frequently compared my condition to that of other men. and never have I found remon to envy the lot of any It was the heast of the Greeks that their Eleusinian Mysteries or religious system whad diffused a spirit of union and humanity wherever it had been introduced. that it purifies the soul from its ignorance and nollotion, that it procures to the inflinted the peculiar aid of the Gods, the means of arriving at the perfection of virtue, the serene happiness of a holy life, and the hope of a peaceful death and endless felicity. The initiated shall accupy a distinguished place in the Elysian Felds-they shall enjoy a pure light, and shall live in the bosom of the Divinity; while those who have not participated in the Mysteries shall dwell after death in places of darkness and horror. "Yet some enlightened persons do not believe that to Some of the Rabblus say Eye was so beautiful, that be virtuous there is any necessity for such an associaand being towed along by another. It is thus per- the prince of angels fell in lave with her, which occa- tion. Socrates would never be initiated; and his re-forming a voyage." o o Secontria, or Ramesses sloped his fall. Certain it is, that in the tradition of fusal gave birth to some doubts concerning his religion. the Great, was as much beloved of the Lord as ' my the Elders, the sons of God are supposed to have been Diogenes was once advised to contract this sacred enservant Moses" or Jushus, "Beloved and confirmed in rather close rapport with damsels in the earth gagement; but he answered: Petacelon, the notorious of Ammon-Son of the God of the Sun-Ruler of the sphere. If God's superior abgels could thus fall, what robber, obtained initiation; Epatulnondas and Agesiobedient people," are the titles here frequently be- wonder that weak mortals sometimes fall by the same lans never solicited it. Is it possible I should believe stowed upon him. • • • • Two obelisks, one hundred way? There is kindred mystical lore all along the that the former will enjoy the bliss of the Elysian and twenty yards high, containing an account of his ages which may admonish us to beware of those con Fields, while the latter shall be dragged through the treasures and the nations he had conquered, were of God who may be as ready to fall now as when all mire of the infernal shades?" placed before the temple of Ammon: and a new shill the sons of God should for Joy. splendid ark for the oracle of cedar, glided outside and slivered within, was bestowed on the interior. • • • • we are not to despise the day of small things, as when This is equivalent to Ward Beecher's declaration. that the cream of humanity is outside, and not in the organized churches. We are inclined to think that the With regard to the government, there can be no doubt the Crow fed Ellish with cold pieces, and the Woodhigher calendar of saintship will be found largely prebut that, apon the whole, it slways remained a his-pecker. Romulus, with similar grab. True, there is a ponderant in the direction indicated by Mr. Beecher. rarchy, under the dominion of the priests. • • • It considerable guif between the two estates, but not It is not to be denied that the Eleculation priesthood followed, as a matter of course, that the person elected impassable; and a greater gulf between those sons of were nothing behind the chieftest of liebrew or of or nominated by the priests, would be very much under God with grosser sensual proclivities, and that ex modern churchdom. "The examining priest, in prepartheir control; hence it happened that nothing of im- quisitely purer plane of the higher heavens. But the ing candidates for the Eleusinian church," says Anaportance could be undertaken till the oracle had been greater the gulf, the more beautiful the all-sufficing charsis, "excludes them it they have been gulity of arst consulted. In many of the processions of the Love, that, spanning it with outstretched wings, fans sorcery, or of any atrocious erime; and especially if oraclaship, pictured on the walls of the temples and the suffering soul with breathing, balmy breathing, they have committed homicide, even though involunpalaces, the king is seen coming to meet the holy ark. gathered from the loftler heights of the Eiyslan dome. tarily. He enjoins upon the others frequent explations; bothe by priests. In such positions, as prove beyond a Besulaplus was one of those Gentile saus of God, or and contineing them of the necessity of preferring the doubt that be comes to obtain a favorable decision miracalous conceptions, so common in the belief of light of truth to the darkness of error, disseminates in old time. His infancy, too, was as wonderful as that their minds the seeds of the sacred doctrine. He ex-

is not compelled to go upon his belly upon tientile as upon Habraw ground. In the buty temple of Escala-plus, he has a secred function assigned to him. Hays through the streets, and as bls appearance is deemed a Let us thank God and take courage that the Gentile Even escaped the fall in Eden, and are thus without the pale of the Anacharsis, in representing the theologies of those In old time, clies those ancients who recorded the vahabitants of the transmundane world, and says. "These like manner as to emblematic Gods in the regions round about. "Though the Belty may prescribe laws for particular cases, says Heeren. "it is not possible that they should contain directions for every case that Thus all animated Nature is only one single family, of

We have not been able to get much shead of this in To show the family relation between the ancient con-It appears to have been reserved for the American Re- ceptions of Hebrew and tienille Gods, the fleathens, making the religious nature of man im- brow, however inflaxed, ascribed the flow, turbid or ing educational lore with the signet which old Jewry anto me," "The hand of the Lord was upon me," and Mitford, could not but have powerful effects. Oracles Let us see if the heavens of the Centiles compare delivered on this wise, in old Juwry, have been per-God; but false if Gentilewise-as if God was a remonths, and in old time, and would rather speak He-

brew through Balaam's Ass than in modern tangues. Hecaiscus, an ancient historian of Greece, attributed the power of speech to the Ram which carried Phrizns to Calchia. We confess to some infidelity, or want of belief that the Ramepoke Greek, or the Ass, Hebrew; but let every one be fully persuaded in his own mind. If it is orthodoxy to open your mouth and shut your eyes to the Hebrew claim, and heresy to doubt, let us charitably love the Gentile neighbors as ourselves, and take the Ram as equivalent to the Ass. We willingly yield the point that the Centiles have nothing quite equivalent to Jonah in the whale's belly, composing and chanting there a beautiful pealm, probably the original of-

"A life on the ocean wave, A home on the rolling deep," &c.

We are ready to receive, however, as something that might have been, what some of the ancients claim. that "Plate wrote as the genlus of Homer dictated." in like manner as when it was supposed that Ellas was the engineering or controlling spirit of John the Baptist; and in like manner with similar contemporaneous outpourings of the spirit on Christian ground. finding their counterpart in modern manifestations as the spirit giveth utierance. So, too, we can receive on this wise that Balaam was a medium for spiritvolces, or that an angel may have spoken by his side. Bocrates, whose mind was fact-loving and logical above any on the Bible plane, was a receiver of these spirit voices as realities, as also of angelia visitants or intelary Gods, and affirms most positively to the fami-Har spirit in his own experience. "To be useful to society," he says, "is to obey them. The statesman whose object is the good of the people, the laborer who renders the earth more fertile, and all those who from a desire to please the Gods, faithfully discharge

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I stand by thee, the gifted and the mighty of intel lest, heart and soul, nor feel my utter nothingness !" . . High, high, my daughter / my beloved, longsought for child ! Do you know how I have mourned for you, till my couch was wot with tears; and the night wind burdened with thy father's sight? Have I not wandered far and wide to sook thee? And am I not grateful to find thee thus true to thy soul's intuitions, to thy God, and to my fervent hopes ?"

"Say that you love me; tell me so again, my father f" she plead, dwelling prayerfully on the hallowed words.

"I love thee, child of my life's hope 1 Dearer than my own soul art thou to me. Of all the choicest gifts of God, theu art the most precious, my beloved child l"

"Oh forgive me I" she continued, with her tear filled eyes fixed on his face. "I have been so long forsaken, so long alone, that I dare not trust my happiness. The holy name of affection is descorated by the earth's abuse. I have lived to doubt the expressions, and disbelieve in the existence of all love, save that indissoluble tie of nature and of God, that binds me to my father's soul! You, of all the earth's millions, are what my spirit craves and demands. With you I can pray and aspire, labor and achieve, trust and rest, now and in the hereafter !" Again he pressed her to his heart, again he kissed her brow, and looked with paternal fondness in her radiant face.

A gentle sigh, mingled with the fragrant lllybreath, the soft night wafted toward them.

" Come hither, brother," he said to Almon Fair. lie : and that true friend approached with beaming oves that smiled through tears.

"And will not my sister Solita, too, come near ! She, who, with this our brother, has prepared this great joy for a father's heart? Will she not share the joy, as she has shared the sorrow ?"

But Sollta replied not. She sat in her nocustomed place by the window, in the crimeon velvet and an. tique chair that was her favorite seat. Her hands clasped on her bosom, her bend thrown back, her golden ringlets floating over neck and cheek, she moved not at his call.

With his daughter clinging to his arm, Percival approached her, and called her by her spirit name. There was no reply ; and bending down, he laid his hand upon the pure white forchead-it was cold and still ; the dark eyes, welled by the soft golden lashes, would flash no more their love-beams on this world. In an attitude of rapt repose, calm, happy, peaceful, she had heard the avgels' call, and with a oblid's submission and a scraph's joy, had passed unfearingly, the morning portals of another life!

" Thy will be done !" said Percival, in the low and solemn tone of fervent acceptance. Weep not, my

will promptly and politely answer, even If he has for gotten his fair saluter; no one but a brute can do otherwise; should he pass on rudely, his character i declared, and there is a cheap riddance. Politeness of good breeding is like law-the reason of things."

Nature and Nobility.

who rose out of the ground, such as occurs in the It is a fact that there are no noblemen to be comparancient fables of the Germans." Se, too, in old ed with those turned out of the work shop of Nature; Jewry, "The Lord came from Sinai, and from Seir he she does not stop half-way in the business, and fur- ross up to us," as an apparition. So, too, our modern nishes materials that are calculated to last. In illusdivines, or diviners, receive old Jewry as the only tration of this fact that Nature is greater and better ... infallible source of this learning." "In the East and than conventionalism, the Rev. F. W. Robertson not in Italy," says Niebubr, "the southsayer was a tyrant long ago narrated to an assembly of the members of the and the abettor of the ruling powers; he always tried "Working Men's Institute," England, the following to keep the people in chalas." How completely opt

Working Men's Institute." England, the following to keep the people in chalns." How completely dpt very interesting anecdole:
"A few years ago I was engaged in chamois hunting among the crasy and ginders of the Tyrol. My companion was a Tyrolese chamois hanter, a man who, in anothe the crasy and ginders of the Tyrol. My companion was a Tyrolese chamois hanter, a man who, in add the people. In their illustrious soothaying predecessors; and the people. In their illustrious soothaying predecessors; and the people. In their illustrious soothaying predecessors; both parties; there would be difficulty in England. In making such a companionship pleasurable and reasy to both parties; there would be a planful obtection of the other. In this cass there was not broken until indicity was introduced of the mort. We walked together and ate to perform the other. In this cass there was not broken until indicity was introduced by the calabrian Greek. Emnis, and became we parted for the hight, he took his leave with a politienes and dgnity which would buy done no discussed as an instrument of tyranop by the arist to crace, was not broken until indicity was introduced by the sublimities of the forms of the out, was not broken until indicity was introduced by the sublimities of the forms of the out, and naturalized as morals declined. Such is the constituent in a stronger, was not broken until indicity when would buy done no discussed to a stranger. When the sublimities of the forms of the out, and natura and which he lived. It was impossible to walk as a we did sometime, and so the some strong they which would buy done no discussed to new as that his character had been moraling is balance with a strange, wild way of theirs round the mountain crests, till the fills was impossible to walk, as we did sometime, and sower were still an decess the moraling is balance, and dox on that strange.
Was into the opposite side of the sole, while we our readed and inclusing the laws of the Strang in the reade their t

A COSTLY MAIL .- It has recently come out that the relaxed their ties without casting them aside, and mail route from Kansas to Stocklon, in California, whose anxiety never to abolish them, but to leave the child, she is not dead i to our outer sense she is no which was restored by a proviso passed by the House, appearance subsisting when the reality had lost its

blems which decorate the Gods are not unfrequently sulcal; wherein races, which undeniably belong to enconferred upon the monarch-not only the same head dress, with the scrpent, but also the same attributes. and I am very willing to allow that those of the Greek mythologers may contain still greater errors." Thus the rod, and what is called the key, the sign of initia we see of how little worth is the infallible Word in Its tion into the mysterles, which must have been its earlier Jewish surroundings. In earlier Italy, the Etruscans had largest growth of that peculiar Godlyoriginal meaning, and, indeed, even the royal banner. The pricate pay the same honors to the King as th initer pays again to the Gods. • • • Another field dom of kindred and contemporary sivilizations-all presenting the accompanying garniture of excleric opens fivelf here for divines. If they would like to comhusks and rituals as fiting concealment of the inner pare the religious notions of ancient Thebes with the holy of holics. Thus "cabin'd, orlbb'd, confined." descriptions given by the Jews of their senctuaries, the tabernacle, the temple and the sacred atensils, pansion of the intellect," says Niebuhr, in poetry "This is not the place for a comparison of this kind: and science, could never take place among a people but how many things described in the Scriptures do whose pride and study lay in divination and ritual

we find in these engravings ! The ark of the covenant. the cherubim with their extended wings, the holy candeaticks, the show bread, and many parts of the sacrifices. In the architecture itself a certain similarity is instantly recognized, although among the Jews every, thing was on a smaller scale." • • • • • • • • • • • • The holy ark of Ammon is here seen on the river, fully equipped,

borne by priests, in such positions, as prove beyond a from the oracle.

But there was another circumstance which was still of Moscs sailing down the Nile, or that of Romulus horts them to repress every violent passion, and, by more effectual than even the eracle in holding the taking a survey of the Italian coast. Esculapius was purity of mind and heart, to merit the inestimable monarchs dependant upon the priests. I mean the found upon a mountain shining with extraordinary benefits of initiation. o o o The Hierophant, or strict ceremonles by which their every-day life was respiculence. A geat suckled, and a dog guarded high priest, wheen this occasion represents the Creater regulated; an example of which is also found in the him. Though this fare was not equal to that which of the universe, was invested with symbols significaower exercised in a similar manner over the monarchs greeted Moses, it will well compare with the wolf. tory of the Supreme Power."

of Persia by the Magi. Early in the morning (as was nurse of Romalus, or the purveyorship of Ellish's Such was heathenism. But what do we find in Jewnatural in so hot a climate.) says Diodorus, the affairs raven. As E-culapius grow in stature before the ryism to surpassit? If the high pricet assumed the of state were settled. The sucred ceremonies next fot- Lord, he dedicated his days to the relief of the unhap. Godhead in the one case, so did he in the other. Why lowed. The king went to sacrifice and prayer: he was py. He cured most dangerous wounds, all manner of should we fixed the Word by Urim and Tharmalian di then obliged to listen while he was reminded from the sicknesses, and raised the dead to life. He, too, like the Jewish High Priest as the Independent word of sacred writings of his dulies, in which the greatest pos- Moses, bore the rod of Gad, wreathed with a serpent. God, and denounce the Word of the Gentile high priest alble moderation in all enjoyments were strictly incult equal to that which Moses set up for the bealing of as the abomination of a deril, when the doctrine taught ested. . . . The wives of the king were equal in the Hebrews. Over the gate of the temple reared to is equally as high as that upon the Hebrew plane? rank and title with himself; queens even ruled in Esculapius was inscribed, "Entranco here is only per- Lot the tree be judged by its fruits. Were the morals Egypt. • • • The single law which inflicted the mitted to pure souls." of Jewrydom upon a plane above the heathen? It does

same punishment for the morder of a freeman and a In the theology of Esculapian, the screent figured as not so appear. But it does appear that our priestslave, gives a proof of an advance in moral civilization prominently as in the Garden of Eden, or later mys. casto, or clergy, with their ignorant flocks, would mys. which is seldom seen within the nations of antiquity. | teries of Moses-not having abused his privileges, ho, teriously hide the naked status of Hobrew barbarisms,

LIGHT. BANNER OF

axls of its faith.

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and thrust them into our schools as the fitting measure of the crocodile or the diamond that sparkles in of the nineteenth century splittual growth. For avery woman's eye, in the wonders of industry's must or the treasured stores of classic act. In poverty or wealth undeveloped variety cast but as unclean, if found upon heathen ground, its twin cells of harbarian may be elekness or health. If or death, time or eternity-all found doubleding in liebrew soil. Mereljess wars, pop reflect the image of the divine, A. P. McCosma, Jarrettseille, June 1, 1860. lygamios, slaverics-all floriting the better heavens as damnably under the intelacy Jebovah of the Jews as under the twickary Jupiter of the Gentiles. C. B. P.

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trath.

om forever,

immortality and eternal life.

It is also contonded that as man is constantly pro

like God, and will varily be God. If man were the

only work in nature that progressed, the above deduc-

tions might be sustained; but we see change written

overywhere, and the footsteps of progress leave their

marks on all creation round. Time, with all its famed

fleatures, cannot pass man by, or hurry bim along on

his journey, nor yet delay one moment to his loss

but waits on and ever serves him faithfully; and, as it

leads him along, sufolds, and will forever continue to

unfold to his view the book of nature, and noint ou

to his expanding mind the grand truths that are im-printed upon its richly embellished and magnificently

illustrated pages, until he beholds the beauteous lust:

We think every thought and observation, reaso

that shines o'er the harmonious whole.

ARUANA OF NATURD. Objections.

IMMORTALITY, PROGRESSION, ETC. Mn. J. M. Ewina:-Ste-In the Bansen for Jun It is exceeding difficult, and indeed impossible. to Jisth I find a series of questions proposed for my conprove to a pulpable demonstration that which lies be- sideration. I sincerely thank you for the kind split youd the grasp of our bodily senses. This is not sur-prising when we reflect that the ordinary every-day ceive you labor under a slight mi-understanding. In occurrences around us, when taken in all their differs the extended illustrations of the second volume-to be ent aspects and varied developments, are entirely be- issued this automin-1 hope these questions will be yond our comprehension; but we know that the exer- fully set at rest.

olse of thought leads to investigation, and investiga-It is true 1 say on page 17: "It is vastly more ratio tion has led to the knowledge of mony things that are and probable that the universe, with all its suns and now made to operate and aid to the comfort and en- worlds teening with living beings, is the result of bilind hance the welfare of man, that would otherwise have fortuitous chance, then the creation of a being capable still been hidden in the mysterious depths of obscurity. of creating it by an effort of his will." I do not leny We believe it the legitimate province of the mind, to the existence of a Creator, but present this subject as scan, measure, and fathom overy subject within its a lagical problem: which is the easiest to create, the grap. There are no consecrated whrines too sacred to lesser or the greater? Not that I believe in chance, as There blooms no tree on the fertile plaius of mental main of chance has been marrowed, until small indeed Eden, hung o'er with clusters of juscious fruit, that is its area; and there is hopeful promise that it will be the outstretched hand of inquiry may not pluck, or the come absorbed in the sunny land of science, and not a longing lips partake. It was by the free expression of corner of creation left for the gobiline, Chance and Mirdating and original thought that all the living truths acie, to hide their wretched forms."

You ask, ... Does he mean that effects can take place were brought forth from the dark arcana of nature that now shine with a noontide splender, and shed without a cause to produce them?" Certainly not; their blossomy fragrance o'er the fields of science. It for the cause. I distinctly say I go to the constitution was by the mighty march of the mind that all the of matter, which you say | have not defined; but I beg grand achievements that have marked any age of the leave to prove by quotations that I have dong so. (See world were, brought to light, and bold, untrammeled introductory chapter and page 300, section 538.) thought revealed the glittering gems of knowledge "Matter is effernal. Its existence depends on fixed and that now sporkle in beauty all along the highway of determinate attributes. It has weight, form, extention, divisibility; and without these it cannot exist

It is averied in your columns that as man had a be-On these the universe rests; so that the principle of ginning, he will as surely have an end. When did man nature can be philosophically referred to the constitu come into existence? It is an easy matter to detertion of matter itself." Its constitution is thus defined. I agree with your definition of law. Page 18: "The mine when he areamed his present individuality, when his species took form and shape, and his character defined order observed is termed lum," at the same identification. We cannot concede that the universe time I protest against the use of a term so inadequate and all things therein, were made and completed in and unsatisfactory.

six days. New truths and beauties are daily unfolding Now I can answer all your questions as one. There to our view. There are ever expanding and leaming is no change. All is order. This order is the mani festation of a cause. That cause is found in the con up to our vision objects and existences that assume stitution of matter liself. To illustrate: The worlds new colore, chapes, powers, faculties, tastes and aspi zations. Cleation and progression are synonymo are all round; some philosophers teach that they are rounded by design. Nay, but because so long as mat terms; I cannot conceive of the time when creation first stretched forth her hand, or when she will fold it ter retains its present properties they cannot be othe and say it is finished. I believe man over existed wise. Matter cannot exist without gravity, and gravity time, in her ouward march, fitted this earth as a suitrounds them all and whirls them on their orbits. able revidence for him in his present condition, and can see no room or necessity for anything outside o matter here, nor anywhere through the counties illus unfaltering nature developed his organization, intelligence, memory, tasten and desires, as they now exist. I trations I could introduce. Here is the point: I resi on the firm grounds of positive science, and consider and will continue to throw around him her fostering arm, and counsel and goldo him with her anoming it not only unsafe, but useless, to transcend its limits, to enter the realms of speculation. On this ground l It is certainly, to the mind in its present condition. have endeavored to account for the phenomena of na a cold and repulsive idea that annihilation should ever ture, as directed by my invisible guides. See page overtake us, or the dark waters of oblivion engulf us 33. ... In the philosophical study of nature we must in their chilling depths. But here comes our beautiadhere strictly to facts, and their deductions, nor be drawn agide by educational prejudice, or received reful philosophy and dispels the gloom of doubt, and

reveals, with a holy light and sweet certainty, a life ligious ideas, nor be frightened from conclusions by beyond the grave. Splittuation, in its Divine misconsequences." Page 32-... We would not array this course of reasoning against the existence of a (lod." sion, has brought peace and harmony to the mind, o o o o o o ... In the strict observance of this prinwhere once all was doubt and perplexity; and where the future dwelt only in the fuding pictures of a ciple [positive data] we cannot go further than the attributes [constitution] of matter, onth new light is hideous, blind, and oppreasive faith, now flushes out with a noontide radiance, the positive, knowledge of shed on the pages of nature. But if the theologians pursuing another path of inquiry, mest us at this point, then the system of nature is complete, and we greading, the time must come, however remote, when cordially grasp bands as brothers in the study of divinbe will become master of all things, and be perfect

ity. But, mark, he has not arrived at this point; his course is dismetrically apposite, and should be reach it, more bearers of his word, hearers with the outward coming up through the stagnant marshes, the cesspools and desort souds of antiquity, he has nothing authori tative, nothing positive, and we shall discown him as a fellow laborer. Positive data alone can enter the great beyond, and if you ask how mutter came, why it exists, and its office is to explain its method of operation. This is all the Areana proposes to do through its several volumes. Truly. HUDSON TUTTLE.

SAINT LOUIS.

experience, logic and analogy, relute the idea of No large city which I have visited for the last fer stationary state in any period or quarter of nature' years, hears so many marks of prosperity, growth, pro universal cupire. There are no evidences presenting gress, and increase of wealth and business as Bt. Louis themselves to my understanding, leading me to look For several years I have paid on annual visit to this upon God as a stationary being. It is an acknowl-edged law that "like begets like," hence if God is the western metropolis, and each time have found it on larging its borders, increasing its elegant and substan creator and progenitor of all things, he has left the inrea improving its there its hasiness, liberalizing its policy, and progressing with at least equal rapidity, in moral, social, politica man progreases, so does God. If the world ever moves and spiritual growtn. No place with which I am ac qualated holds out as great inducements to business men, or laborors, who have honesty, industry, economy and sufficient integrity of character to resist all temp tations, and messes a steady course to wealth, o fame, or success in life. But there are two sides to this picture. There is a great amount of idleness, dis shutton and vice here, and the outside temptations will overcome all weak minds, and tender barilers will soon give way. The streets and lovee are crawded with fast and slow young men, whose principal busi ness is smoking, chewing, gambling, drinking, swear things; the supreme Ruler of the universe; who talked ing, do. They dine nowhere, lodge in the streets, or brothels, or saloons, and seem worthless and useless whom Moses persuaded to spare the people he had in. to the city, to society, and to themselves. Perhaps l tended to destroy; who led the armies of israel, was is all right, but I cannot see the good, more than I can In flens, and thistles, and Christian creads. Young mon who show the most that feel the most pursons who cannot soar above this class of society. would do well to avoid this city till they can; hu body or parts; unchangeable; without beginning or those of honest hearts and sterling integrity, sound ending of days; influtie in all his attributes, which minds and temperate habits, and who use no tobacco. strong drink, pork, nor but little stimulating food. will find here an opening for talent and labor that will the circle of the beavens; he abideth in the hearts of lead to prosperity. I doubt if there can be a haunt of erron of corrupt morals and victors pracvice, or a p tion in this city or any other-who is not accomm nled by some of these peraleious habits, and usually all. If we could exterminate intexicating drinks, to bacco, and swine, the haunts of vice, gambling and dissignation, would be turned into shops of industry and usefulness at once. Every week, and almost every day, we read of some drupken wretch who has mur dered his wife or child, or somebody else; and in al grades of society, from congressmen down to loafers, these things occur; and yet we road and hear ten times the dark, swift flood, when death blows as much about the evil effects of Spiritualism, which fered martyrdom therefor; yet his name not only lives does not furnish one case to ten, and even those in a milder form, of insanity, or describen of wife and children. But such are the currents of life. Whatever I popular is right; for that is a principle in our govern ment. Join the church, or the mob, and although you ruin yourself, you will be approved and endorsed, like the Hon, at Washington, by law; and the mob in our eastern city, who, after executing vengeance on the free-lovers, relired to a house of ill-fame to spend the remainder of the night in revels and rejolcings over without body or parts? Did he look upon the face of the glorious work. Churches, too, are rising in great splendor in the midst of this prosperity of St. Louis, but they are used mainly as a sort of insurance office, where commune with his own thoughts, and tremble between policies are issued against fire in another world. They have but little to do with the inclness of this, except pockets of the people. The wealthy churches are fast upon principle, who has got dawn to vita turolug into a sort of Sunday show, or "Vanjiy Fair." ion with that living rock which is Christ. turning into a cort of Sunday show, or "Vanily Fair." brook and pid ocean's roar, in the sleping breeze and where tich persons meet onco a week to display thei the harricane's tongue, in the song of birds and the personal faralture of dress and ornament. And the poorer churches are places of ranting and excliment. ignorance and fanalicism. So our religion has gone His wisdom is seen and presence felt in all things, at mad, all but the business part, or insurance, which is all times-in the towering oak and creeping vine, in of doubtful value at best; for it is a mosted question The weather here is fine, our cause prosperous, or WARREN CRASH.

Wilting for the Banner of Edgld. MARY LIZZIE DYER.

Dedicated to her brother Chaples. BY LITA II. BANARE.

'T is Ballath morn-and through the balay are The melody of deep toned hells is playing. While f, within my little ensement here, For her I love, an punylog. The lately naked frees are full of leaves,

The soft Spilog-winds are thro' their branches sighing Fread lightly I for adown that quint circes My slater lies a dying I

The Winter come and went ; and now the Spring O'er hutbrown Nature casts hur mantle vernal. And sister from her wild defition. Wakes into life supernal.

It I she is young to leave the friends she loved, Too young to tread alone thro' death's hright portal We fain had followed on, to guide, to shield— And share her joys immortal.

Oh I would the winter winds had longer stayed, Nor summer breezes come love-laden, flying fo greet us, for they take earth's fairest mold. My sister lies a dying [

Ob, wild May-winds, shrick out your loudest wail ! Oh, May-flowers, blossom where our love is lying ! Oh. May birds, sing for her your sweetest strains ! Our sistor, who lies dying.

it is all o'er ; the loving angel bands Came to us who in agony were sighing. Flicy whispered to our supplicating hearts, "Tis the new Life-not dying I"

Oh! Heaven bath boly ministers and boly depths. Unfathonicd by our souls while carthward roving, And Heaven's love came to our spirits sore, A balm angelle proving.

The sweet May zephyrs through the trees are sighing. List to their hopeful songs, their music strains, " Living is she - not dying !"

Subbath Morn. May 20, 1860. • In hor 21st year.

EDWIN H. CHAPIN. AT BROADWAY CHURCH, NEW YORK,

Sanday Morning, June 17, 1860.

LEPORTED FOR THE BAXNEL OF LIGHT BY JURE AND LOED.

Trxt.—And it fell not, for it was founded upon a rock.— MATTHEW VII: \$5.

The metaphor contained in the passage which in-oludes the text, and which I read this morning, is oludes the text, and which I read this morning, is rendered very vivid when we consider the peculiarity of the country in which or near which there words were spoken. When in a hilly and rocky land, the periodical rains descend, having full scope, they sweep away the earth; the torrents, swellen by these rains, grow irresistibly violent; and the strong winds carry away before them the mud and reed-built houses that have no other foundation than the sand. That is the ground of our Saviour's metaphor upon this occasion; the point of which is an application to those of his heaters who were around him at that time, and to those of his professed hearers who listen to his words at any time. He illustrates in this way the differences between a mere bearer of his word and a doer of his word; between that hearing which is simply as operation of the senses, a jarring sound upon the nerves of the ear, and that hearing which is an apprehension and action of the soul, which precipitates man into the performance of the truths which they offer. In that day, and cer tainly at the present time, a large class would fall r denomination, the denomination of under the form ears.

You perceive how great the contrast was between those who merely heard and those who did. I do not suppose, by any means, that we are to conclude that the former class were unmoved as they listened to the wonderful lessons of this Sermon on has its present constitution, I candidly answer I do Mount, or anywhere elso where Jesus opened his and know, and refort by asking how field caue, (see Arst quotation from Arcana.) True science has noth-ing to do with these queries; it takes the world as it bey were mored, and it is very likely that they being to do with these queries; it takes the world as it this man." But how different was the practical result | How it might have been traced out with the history of the individuals even of that early age. Some went away to remember the truths which they had heard, to neurish them with thought and with prayer, to do them, to live in them and through them. Doubtless it was their experience, as it is the experience of people to day, that the power and significance of Christ's words become more apparent as we go on in life. Trials fell upon those early dis ciples; temptations assailed them; but in all they found sufficient help in their Master's precepts. Those who come immediately after them found the same ready aid. Some of them were summoned to sent their testimony in their blood, in the jaws of the wild bensis, in the circling fire; but through all their serrows, their conviction and their adherence made them strong. They knew how to estimate the truth of that which Jeans said, "Dirsted are ye when men shall revile you and persecute you." whatever may have been the lat of those early disci ples ; whatever may be the lot of any true disciple of Christ, these words of the Saviour exalt and strepathen the life. And when the cold waters o death are sweeping over us, they leave us founded upon a rock. Doubtless there was another class in Christ's time, as there is another class now, composed of those people who fall under the head of mon who hear and do not, mere hearers of the word ; more moved it may be for the time being than those in whose souls the power and elgolficance of that work sinks deepest ; for, my friends, it is not always the not the men whose religion most furnish at the top, who have the most of this living power in their hearts. Christ laid down the criterion in the chapter I read this morning, that enphot fail us, " By their fruits ye shall know them." Every whom the religious life circulates substantial and vital, will show it; but he may not, after all, show any great demonstration or excitement. It is not always the door of the word who manifests the most emotion at hearing it. So it is even now. We may have the most emotion among those who may be called Sunday hearers or Pew Christians; men whose religious life comes in fiful inspirations of emotion, and goes as they go; men who do not dig deep, who live, in regard to religion, as with regard to everything class in life, merily upon the surface, who stand in no deep rooted stability; and when temptations assault them, when columity comes upon their hopes like agains them as a mighty wind, how surely to each does the revelation appear, that he was a foolish man build-ing his boure upon the sand. However, it is not necessary to show the contrast an definitely as to include in these two classes those who actually hear the words of Christ definitely and formally upon the Sabbath in some fixed place of teaching or worship. The contrast is sufficiently made. If we consider, at the present time, the differ ence between those who act upon Christ's truth, who live in communion with him, and these who do not thus live and act. To bring the point of the present discourse still more distinctly before you, 1 proceed to observe that these who hear the word of everings ing truth and righteousness and who do it, are as the wise man who so built his house that it fell not. for it was founded upon a rock. "Founded upon a rock ;" yes, that is an apt description of one whose to sway the education of the youth, and draw on the chief good is inward and spiritual ; who is grounded to vital commun You will see in the first place that this describes the condition of such a man in relation to the vicis. situdes of life. Based as he is upon elernal truth, and upon religious realities, he is not unaffected by these viciositudes. I know of nothing in existence more curiously, more delicately balanced than the organism of the Christian nature; so impressible, and yet so powerful; so soft, and yet so strong; so powerful; so set, and yet ough. It is a d yet so tennelous and so tough. It is a marking as to speak. The more tender, a perfect balance of qualities, so to speak. The moro a nature becomes assimilated to Christ, the more it

becomes like blog to what seems to be these two con foul feels its terrible coulity, is not broken down by it.

becomes like low to what seems to be these two continued for a fit terrible reality, is not broken down by it, flicting elements of human mature. Men have been but is able to say, with therait, where is the sting? wery apt. I know, to dwell merely upon one able 00, Grave, where is thy statry? of the Christian character. They have taken a - My friends, it is as we live, as we found our hemisphere of Christian truth. The tender, the hearts, as we strike down him the rosted reality of gentle, the emotional side of Christianity has been things, that we look upon things around us. The chiefly considered. The tender, gentle, emotional skeptic, when there is outward chaos, as a that side of Christ's character has then ablefly consider-ed. What we about call the more brave, stern, manly, firm, inflexible side, has not been sufficiently considered. considered,

two sides in opposition or in antagonism. They are intruonized in Christianity ; and there is a point of temporary severity of affliction, translent mistor-tune. But when a man is rooted in the deep reality where they become perfectly infanced. The Christian, above all others, is the one perhaps most renal of things, while a data is reach in the deep reality of things, while he feels, and suffers, and trembles, even, he never is shoken in the basis of his faith, tive in some respects to serrow and to trial. He has a nature truly tender; he has sympathies wide and never is completely swept away by the vicini udee of ble life. awake, and the troubles and serrows of life are

more apt to be reflected upon the clear surface of his mind. And yet of all men he is not corrive away by trouble; he is not swept down by it; he does not sink under it. foan compare him to noth-It is so in sorrow; it is so in that still severer trial than sorrow ; I mean prosperity ; for there are a great many-people who can mach better hear ad ver-ity than prosperity. To them adveralty is a much loss sovers trial than prosperity. Pat them in a station of jease and comfort, in a position where ing so well as to one of those remarkable granite alders which we sometimes see, which we can shake by the touch of our little fuger, but which the sunshine of success smiles upon them, and you the strength of a hundred men cannot heave from its solid base; so firmly poised does it stand, that it scenes a part of the glabe itself, and yet so sensitive, that the child by the touch of his hand can make it more. And thus the Christian scal ere all the worst features of their character. The summer heat brings out all that is nextous and vilo in their anture, whereas, when adversity presses upon them, when corrow tries them, the brave and noble lineamonts of their character come out, and a sensitive, yet firm ; moved by everything in God's they are refined and purified by it. But the true bristian man, grounded upon the realities of life, providence, yet never shaken from the firm granite is unaffected by either in his personal centre, in the core of his life. He stands firm, clear, neither carried Or if I may vary the figure, I would say that such

a coul is not like the stagaant water which sullenly sleeps through cloud and soushine; nor, on the away nor unimpressed by the trials of life, but balanced, screne, strong, like one who has built his other hand, like the surprised stream that overflows iouse upon a solid rock.

house upon a solid rock. Again I observe that the inngunge of the text describes the condition of those who are grounded in the elements of overlasting righteensness, that they are founded upon a rock. It applies to a man who is firm, in principle inflexible, with a will consorated to truth and daty, and the service of God and hu manity. I do not know any better language to describe such a max then thet which will be the in the freshet, and sweeps non-y all bounds; but the soul of a good man is the trink of life is like the occan, which is stirred by the gentlest breath of beaver, which is stirred by the great pulses of emotion, and yet which never preses its bounds, but keeps within the limits of divine appointment, and nonviesces in the mandate, " Peace, be still." Or is resur to the illustration in the text, the Christian coul, the man who is in communion with

describe such a man than that which Christ gives no in this metaphor. There is nothing in this world any way that can compare with the human will for power; nothing human; and with the ex ception of God binnelf, and all this higher spiritual Christian rout, the mint way is in community with Christis founded upon a rock. Ho is not himself a rock. Christianity does not make rocks of men. Theology tries sometimes to convert men into hard, petrified, unemotional beings. Christianity does not war agained any original element of our nature, any descent of the forther is the forther forther forther forther into the forthe force he holds in his control. I may say that there is no power so resistless and strong as the will of man. where the intelect that go detries and led to atrange onclusions, and strange doctrines, our affections, templating truer to those instincts God has implanted It is that which distinguishes him from every other being. It is that which distinguishes him from every other being. It is that which thrings out the peouliarity of his own personality. The will is at the centre of the man. For good or for evil, that mighty power of the human will be the second of the second within us, have led us right. People cometimes say the human will stands prevainent; for cell, when a man eays, "I will do this wrong thing." When all the impulses of his nature, all the powers of his we must not be governed by feeling; we must be gided by renson. But sometimes feeling guides renson. Whenever you take up a doctrine which con-tradicts the primal instincts of our nature, which is intellect, are set at the service of that will, how terrible does that man become in iniquity. Until you opposed to the deep affections of the human heart, at which they revolt, you may be sure that your logic has somehow broken its backhone, is at fault can conquer his will, and break down the hard in dexibility of his purpose, there is no hope for that

and mistaken; and you may find the true logical conclusions through the unerring guidance of the And so on the other hand whom a man's will in And so, on the other hand, when a man's will is accorded to the right, and good, and true, when you have the man himself deroted to good aims, how great are all his operations for human nature. I speak of the will of the man, not of his more eaving ungactio polarity of the affections. Christ's ro n its natural and proper limits ; but aims to set up the principle of a perfect balance in our natures, to keep everything in its true place. It hids us sub with the lips. Do you suppose that God cares for the mere formal praise of all the creatures he has ever unde 7 that the encircling hozannabs of myri-ads of beings around his throne can exait him or lue our affections growing out of their place, and to bring them to their proper relations in our life. give him any new tribute ? What does God demand carnest fervor, no generous cush of sympathy, is restricted. We may know that we have a false re and wish for, so to speak, but the free-will offering, the will giving glad consent and recognition as to his ligion when it wars with these advetions and these netitutions. In its true and normal operation love and holis I say it is the will of man that distinguishes him. bristiauity strengthens the heart; it does not pet

You may take any other element, and you will find it is some other being. But it is the will of man that stands out and controls all other beings. By We see, too, the remarkable fact that the men who have most truly illustrated Christianity to the world, those who have been the mightiest powers in their day and generation, in doing the work of his will the living creatures of the earth are sub dued; by his will the material forces of the world Christhunity for all generations, have been men who have combined in themselves remarkable tenderness run to and fro, and do him service. It is the will which makes sure the viotory of the right. It is the will which prophecies the triumph of that cause to of feeling, and sensitiveness to this rooky and deep oted strength. You call to mind at once such m which he len ds that earnest will with all his heart, The men who eighty five years ago to day stood by the breast works of Bunker [11], were held together more by will than by force of arms. It was this which sustained them so long before a superior force fou could not more them any more than you could and fuding ammunition ; and when they retreated it was their will which turned that ground of local move a planet in its orbit. So tender, so sensitive defeat into a field of victory. Not more solid, not more firm, the gravite column which new points and yet so solid is the peculiar balance of the Chris Therefore when I say that the man founded and upward from that field of conflict, than the will and oso of those who fell upon it and consecrated its the rook of Christian truth is most sensitive to the

vlaispitudes of life. I add that he is never overswept soll forever. by them, never overcome by them. Calamity does not break him down. Milton puts into the mouth of So, always, the will of man is as a rock, and if it So, always, the will on turn to as a receasing or the is stubborn in injuly, only the haumer of simighty God can break it. So, tao, the will that is centred upon the divine will, that submits everything to that, and works always in harmeny with that-the Satan, after his defent, the words, "All is not lost; the high resolve," &a; and if a character like that can thus be conceived as rising above the temporary oulamity, and falling back upon poble, instinctive that, and works always in harmony with that-the power of such a will as that can be compared to resolution of spirit, how much more can the Christian nothing else than to the house which the wise man when the vicinsitudes of lifeda sh around him, forming will upon a rock, against which the floods came and and sweeping like freshets in Eastern lands, and beat the winds blew, and it fell not.

ing upon the fabric of bis soul, say, "All is not lest." Expediency is sometimes good, and sometimes had. It is never a Christian enging, it never comes from is any case it is as the saud—it is a poor foundation, the lips of Christian faith, under any calamity of Sometimes it may do very well as a kind of cover or life, to any, " All is lost; all is gone; I give it up." | surface for the time being; but the man who makes my friends, that comes from those who do not this foundation of accordian

and nobles truth. Each man in kisown ophere is found. ed upon a rock, in proportion as his own will be one with the divice will, in proportion to the singleness of aim and purpose with which he endearers to subserve that will

Ones more, I observe that the language of the text is descriptive of one where life is in communican with the life of Christs and this is comprehensive of all the rest. "Christ, the rocks" that is a phrase Joan he of Baripture. He is the resk. In nothing more filly represent his own character or suggest our relations to him, than by this figure of a rook. The man who has got down into vial communion with Jeans Christ; who has brought his soul into com-munion with Christ's spirit; whose heart is por-meated and overflowing with Christ's love is founded upon a rock. He is the rock, as being strong swillo inpressed by our corrow, as Christ was, overflowing with our sympathy ; yet a rock, in the immutability of his trust. Ob, there is the character from which we derive our great illustration of the point to which I alluded a little while ago; impressibility; sensiliveness to what passes; to sorrow and trial; yet with a clear rooted, stable purpose. Such was Christ Jesus. Such a character outshines all the stolcal deals of virtue. The ideal of a man who has become a rock, not

only in the centre of his soul, but in his affections and sympathies, you may bonar; but you cannot love such a man. We may sometimes admire mon who are never evercome by any trouble, stirred by any calamity, who are cold and passionless as the marble; but far scone and passiontess as the marble; but far sconer would you depend upon bim wise let no sorrow pass him by, who stood by the grave of Lazarus and wept, who looked upon Jeruss-lem and wept over it, who felt a tenderness for the poor widow of Nain, as he stood by the bler of her only son, and a sympathy for little children when he took them in his arms : and in his last relal and terible agony, prayed, "Not my will but thine be done," "Father, into thy hauls I commit my spirit." Look at it. Do you comprehend that cenapirit." Look at it. Do you comprehend that cen-tral stability, yet that impressible, sensitive, lender nature of Christ? By commonion with him, the rock, we may have both sensitiveness and strength. Tock, we may have both sensitiveness and surranges. That is what we need, my friends. In deep-rooted, inflexible purpose, we need to be like Christ in the sternest trials. Who so brave when he fneed cor-ruption and wrong? Who so strongly denonneed the Sorihee and Pharisees, the men who laid beavy burdens upon men's shoulders, and would not move one of them themeelves ? Who so firmly walked to death, and so victoriously died, as he? From whom do we derive the strength to strive for the right, for God and duty, unless from him who died upon the cross? My friends, to be in communion with Christ is to be founded upon a rock; because he strengthens our will, when he inspires our love.

Ho is like a rock, too, when he lifts us above the world and carries us way down below if. What is the obaracteristic of the granite, that primitive rock of the earth? Where do you find 14? You find it way down in the lowest denths, ander the other strata of the earth, under the ancient flows of the seas, and melted in fire down to the foundation of the globe ; and way up on the highest mountains, where the pollets of sternal snow lie thin, and the stars shine colify down through the frasty air, there stands the same old granite still. So the Christian who is in communion with Christ is founded upon a rook ; is lifted olear up above the world. A man needs rome-times to be lifted above the world. You cannot well understand a thing until you get above it and see all around it. How good it is sometimes to go up even upon a steeple or a tower in a great city, until the ordinary run of men look like ants crawling upon the pavements, and you begin to comprehend that there is something vaster than the world of trade and all this worldly care. And if mere physical eleuntion helps us to that conception, he who gets upon the rock of prayer, who goes upon the mountain, as Christ did, who retires to the sublimities and dofty beights of faith, gets rid of the measure of the world and its vanities, and through Christ la lifted up above the world, and from these lofty summits looks down upon workily power, and estimates it at its true val-. He does not depresiate it : but estimates it at

the true value. Thus it is in all the relations of life, when we are lifted up upon the reak. On the other hand, it goes way down below the earth. That man only truly knows how to live who goes down through the experience and condition of life. It is not the man above it, or apart from it, but the man down in it, who has gone through it, who knows its trials, who digs down below it for his foundation, who truly lives. The crangelist Luke who knows its friats, who digs down below it for his foundation, who truly lives. The erangelist Luke has a romarkable addition to this verse in the text, for he says, " He is like a man which built a hease, and digged deep, and haid the foundation on a rock." How many people in life dig deep? How many are living simply losse upon the surface of life; neither above nor below it; living in all that is going on, but never looking one inch above or below? They are not apathetic prople or unimpressible; far from it. They live in the transfert hour. They are cartied away hy the parsing occurrent the believe They are carried away by the passing occurrence, the balloon, or the boxing match, the mammoth eleamship, or the em basesy from Japan. The true man lives deep as well as wide, strikes

at the foundation of realities, goes down below the trials of life, and gets at their central and funda-

Now, o'er her resting-place the robin sings,

press of his listed and mind on all his works, and conecquently they reflect him their author. If man, formed in God's own image, changes, so does God. If on in advancement, so does God. God over leadsman over follows.

These thoughts seem naturally to lead to the ques tions, Who, what, and where is God? I do not pre tend to be able to answer these questions satisfactorily even to my own mind; but, conscious that the expression of inquiring thought will lead to more light I feel prompted to relientse some of the commonly received answers of this era, and draw my own infer onces therefrom.

Who is God? God is the uncreated Creator of all with Adam in the garden; who wrote the law on Sinal; born in Bethichem, died on Calvary, and liveth in beaven: our future and final Judge.

What is God ? God is a self existent spirit; without embrace all perfections.

Where is God 7 God is everywhere; he eliteth upor the neonle.

"Every age and people have bad their ideal Gods, t whom they gave forms, powers, attributes and propenalties, as they dwelt in the creations of their own inaginings; and from a knowledge of the character of the Gods of any people, we can safely determine the character, sge and development of those who held them in veneration; and as Jupiter usurped his father's throne, so old Gods are ever giving place to new ones. The heralds of progress are always met with derision. corn or violence. When Socrates declared, in advance of his age, that his own genius inspired him, be suf on history's page, but he still proclaims his insplue thoughts to his remaining brethren on the earth.

Does God exist anywhere independent of nature? If he is everywhere present at one and the same time and fills immensity with his presence, it pecessarily follows that he is everything, that we everywhere behold him in all nature; I can forth no more rational conception of his person, place, or power.

Did Adam behold, with his physical eye, a being him of whom it is elsowhere declared, "No man can look upon his face, and live?" or did he not rather hope and fear over the new discoveries he had made in knowledge, by partaking of the golden apple of thought proffered by Eve ?

God's volce is heard everywhere-in the whispering earthquake's groans, in the dim tick of the miniature which and the hearse shrick of the nonderous sleamer. the basy haunts of men or solltary wild, in the whether there is any fire in the other world. breathing flower or the tear stained eyes, in the chilling blasts of winter or the genial rays of summer's sun, in meetings large, and interest increasing. the pruning book or electric wire, in the jagged coat

wealth, which is a mighty power in itself, and, in its man's sure of the right, he may be as expedient as place, when juined with a clear inward purpose. the right will let him. But never be expedient at

erometimus like John the Baptist, preparing the way of the Lord. We will not took at the dark, hard, mercenary side of it, at the bloodstains in its path. at its attempts to fatter and trample down the truth in emother it with estton, rightcousness pierced by the havenets of wrong, but as the piepeer of the Lord imself, paving the way for his chariot wheels, an fabric crumbles in ruin. And so of any outward thing: make it an end, and how do we find its sta-bility destroyed. We find it to be like the foolish

nan, who built his house apon the sand. On the other hand, when we take the grand reali-tics of life, Gud's truth, God's love, communion with we feel these and are sensitive to these, we are never overwhelmed by them, never carried away by them; to netr reach that point at which we say that all So it depends very much upon how a man

s founded, where he stands, whether sorrow or troublo affect him. We say that sorrow is a purifier, an ennother. So it is to a man of right principles. Man has entered into the world for the purpose of row. But corrow does not benefit all people in this way. It depends very much upon what fabric the man's life is founded. If he is building it simply ed. If he is a man of strong feelings and energy, sorrow chafes him, makes him bluter, hard, and sour, and jars the very foundation of his nature, and turns him into a miserable and a morose man. If, on the character, you see him completely broken down,

upon different men! How it comes to one man as upon a rock. It is the "one idea."

does a miscrable thin those down to the deep realities of existence, from The apostle Faul used expedients, but they were sub those who are not in their true life founded upon a servient to the right. For he says, "All things are rock. The Christian caunce he broken down by any right, but all things are not expedicat." There is calamity, because he clings to these realities in his where he started; the first thing was to make sursoul, which us outward thing can affect or break of the right; and when he was satisfied of the right down. Other men are led by external, worldly things; by the worl, without thinking of the thing. When a

photo, when joined with a clear inward purpose. the right will led him. But never be expedient at serves the right mind and the true heart. No one can deny its instrumentality. The great power of this workl's wealth goes forth in mighty symbols of achievement, spans the cecan, hinds distant lands ingether, lisks the new and the old, the continent of America and the heart of Japan. In the ways of commerce and in the achievements of trade, it is consulted the light to be been believed to the heart of the heart of the ways of commerce and in the achievements of trade, it is constitue the light to be been believed to the the heart is the best policy." you can let him know that honesty is the best policy, that honesty pays in the long run, that it gives a man credit and power, that dishonesty is really injurious to a man's temporal and worldly business; but if you leave him there, you leave him founded upon a mis erable strand; for your logic may balk itself. A case may arise where he finds that honesty does not instrument of might, enlarging human powers for happen to be the best policy; and then, according to good. Its who uses it for sellish ends, who pulls your teaching, if it is right to be honest because it down his barns that he may make them greater, who is the best policy, it is right to be dishouset when anys, 'Let us cat, drink, and he merry," finds it a that is the lest policy. But start with the principle, quicksand shifting beneath his feet, and the stalely that henesty is right always, no matter whether you loss or, make, whether you suffer or rejoics-right always, and sometimes expedient. Put down your pelitical platforms upon the rock, and not upon the mere delusive vagaries of expediency.

Wall street action be something deeper than the On the other hand, when we take the grand real. I wall street neuron of sorbid action. Found it upon tics of life, Gui's truth, God's love, communion with beaten pavement of sorbid action. Found it upon the life of Carist, and make these the foundation of the rock. Stand for the right, and let expedients form of earthly vicissitude can disturb us. While expedient, without having regard to the foundations upon which it stands, without seeing whether you are not building upon slippery ground, upon mere selfish cumping and transient expediency.

The man whose own will is in harmony with God's will, and with his convictions of God's is like the man whose house was founded on the rock ; for you enanot shake or destroy him, let what will come. But more than this, he is remarkable for his singleness of purpose, and in that is like the being purified and ennobled. A man coming into the world with comprehensive ideas, great ends, and submitting to its discipline, will be blessed by sor-to me, in nature, as the sight of some great rock shooting up out of the earth toward the sky. Soli-tary and alone, it stands; and what an idea of power it gives ! So sometimes a man, single in his upon carthly things, if he is trusting to outward purpose to sorve God and humanity, stude tock-things, and seeking working goods, instead of being like and alone. I can at say he is always a most lova-purified and ennobled, he is cast down and embitter. ble man; that he is a man calculated to show very tender feelings ; but you cannot help admiring him -the man who stands up, single in his purpose, like a rock of granite from the centre outward, with one idea which he is determined to cover the earth with. other hand, he is a man of no great energy, no strong and make triumphant. You laugh at the man of cuaracter, you see nim completely broken down, a "one idea." Men who user had six per cent of an poor, miserable, moral cripple for life, creeping is idea in their lives, hugh at the man of one idea. The idea of a great truth, permenting the heart and not founded himself upon the realities of life, but soul of a man and branching out in his life, is more sometimes than he can carry, and often as much as "one idea." Men who never had six per cent. of an

upon the sand of outward things. So trouble will purify and enable and refine one man, and break down and carry away another, ac-cording to the ground upon which they stand. And when denih itself comes, how different is is effect upon different men! How it comesto one man as the destroyer of all things; and he encounds, as he led the van of mighty reforms and revolutions, who who takes a leap in the dark, and dies in despair, have shattered with their battle axes the castle gates Another, while he is sensitive to this great change of old wrong, who have heralded the way of breader

mental meaning. He lives in this way who is founded upon Christ the rock. How many men dig leep in religion? Theirs is a conventional religi have taken the first that same to hand, and are hey dave taken the brist that earne to hand, and are living superficially upon the hard dry crust of ortho-dusy or the grassy slopes of a shullow liberalism, never having dug drep enough to ge down to the heart of Jesus Christ. You must dig deep. You must get down to the heart of Jesus Christ; you must get down to the principles of his nature, . He only is founded upon a rock who does this, going down to the foundation of life in Christ Jesus, and rising way abaye life with him.

Tring way above life with him. Now, my friends, I ask you how are you founded P Upon what do you stand? Are you mere beaters of the word? Are you living superficially, depending upon the pleasures of the world, dependin temperal good, gane to day or to marrow? If so, you are like the foolish man who builds upon the sond. What do you build upon? Are you concolous of standing in communion with something that will not give way when life itself gives way? Have you something to full back upon and feel that it is a rock? or is it something that will go away when the great river of death course rolling upon you, some-thing that will be all swept away? There are men in this workl whom you cannot break down, cannot in the works would you cannot break down, cannot sweep away. Btrip them of property, fame, pleas-ure, friends, earthly good, and they are there-whole, complete men, founded upon a rock. There are other men, and the moment there comes a breath of michanes. of misfortune, a puff of unpopularity, they are all one, and there is nothing left of them. Are you founded upon a rock? Ask your own souls, what do founded upon a rock? Ask your own souls, what do you dypend upon? By and by, the fark clouds will come; by mud-by you will hear the bollow rumbling from the distant hills. The great flord will come. Whit will it carry away? What will it leave? God grant to us that in the hour of earthly trial, in that the fubric of earthly trial, men may one concerning the fubric of our souls, " It felt not, because it was founded upon a rock; and that rock is Christ,"

Absence of Mind.

An anecdote is told of Lablache, that when once at Vaples, he was sent for to the palace, entered the waltng room, and, till called in to his majesty, conversed with the courtiers in attendance. Having a cold in his head, he requested permission to keep on his hat. Betting into full discourse, he was suddenly startled by the gentleman in waiting crying out, ... His majesty demands the presence of Signar Lablache." In his eagerness to obey the royal summons he forgot the hat had on his head, and, snatching up another, thus entered the king's cablact. Being received with a most hearty laugh, Lablache was confounded, but at ength recovered himself, and respectfully asked his majesty what had excited his bilarity. " My dear Lablache," replied the king. " pray tell me which of the two hats you have got with you is your own, that on your head, or that in your hand? Or perhaps you have prought both as a measure of precaution, in case you should leave one behind you?" Abl maledetta, replied Lablache, with an air of Indicrous distress, on discovering his courderie. "two hats are, indeed, too nany for a man who has no head."

An evoluent split in mechant in Dublin announces, in an Irish paper, that he has still a small quantity of the whiskey on hand which was drank by George IV...

BANNER \mathbf{OF} LIGHT.

Banner of Right. BOSTON, SATURDAY, JUNE 30, 1800.

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4.

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GOSPEL FOR THE HEATHEN.

If our home churches think it worth their while, and not only worth their while, but indispensably necessary, to send out men and women in every direction to carry the "gospel" to the "heathen," they manifestly must feel called upon by far louder considerations than ever moved them yet, to present themselves, one and all, through their committees, before the august embussy from Aslatio "heathendom" now in the country, and press upon their attention the absolute necessity of forthwith accepting the doctrines of predestinution, ciernal damnation, vicarious atonement, infant baptism, original sin, and the devil. This same embrasy represents, and is calculated to reach and influence, on their return, hundreds of millions of "heathen;" and hence the need is the more urgent that they shall themselves be assalled with these Christian doctrines, without whose mysterious aid it is claimed that no man can be "saved." By this means a great deal of money may be saved to the contribution boxes of the various churches and Sunday schools in the land, and the work may be down up in short and more complete order. Our energetic Missionary Boards might, in another direction, find a realization of a sort of Nero-lab wish, and be able, through this Japaneso embassy, to chop off the head of idelatrous Beathendom at a single blow,

But whether they will see for themselves so clever a policy of operation as this, or whether, seeing it, they conclude not to adopt it in their own case, it would nevertheless be a very intercaling matter to sit quietly by and see the various Masjonary Boards and Committees present themselves to the First and Second Am. bassadors, and proceed to set forth the tenets whose possession and profession alone are capable of ensuring --eternal life." How the different sects would contradict one another, on the same essential and all importani points, and upon authority derived from the same Bible | How astonished, at first, and how overlaken with suffee and laughter afterwards, would the ambas sadors appear, as one after another of the missions presented their case to them and took their solemn leave We should despair of being able to describe such a scene as it deserved; but the Springfield Republican has made a highly successful attempt to imagine the various points of it, and it would be absolutely cruch for us to withhold the same-or at least a good portion of itfrom the enjoyment of the readers of the BANNER. Bays the Republican :

"Lot us suppose the Japaneso under this course of denomicational visitation, and drawing out, by their sandlous cross-questions, the peculiarilies of each sect, while cash member of the embassy nates down the seci, while each member of the embasy nates down the mawers for future reference and comparison. A very grave and venorable man represents Pressyterianism. It is his habit to tell the whole story, and he begins with Adam and comes down to the present Pressyterianism. It is his habit to tell the whole story, and he begins with Adam and comes down to the present time. He assures the wondering Orientals that Adam was not only the first map, but the "federal bead" of the race; that be was put on trial for the race, and by calleg a prohibited apple be not only sinned himself, but all his progeny down to the end of time sinned in him, and thus became totally witched in their nature from birth, indepable of a single good act, and doomed to an elernity of sin and wee; that after four thousand years, one of the persons in the Golhead came to the world, unlied himself with a human being, and died on the cross as an explatory sacrifice for the sins of men; that those of the race who believe in him, and experience through bis power a radical change of na-ture, will excape from sin and hell and obtain a happy immortality; that the individuals thus to be saved were selected from the rast before the fourndation of the world, and that to them only effectual sid is given to sceure than happiness. The enhavey secure to cam-prebend this practions, and notes in his hand-book, "For four thousand years a fow of the Jows knew about Christin advance, and bollowed in him -all the rest of men went to hell; since Christ id died, for near two thou-saud years, about ono in twenty have heard of bim, and one tenth of these have believed—all the rest went to hell. Mera,-The devil must be the strongets ro far. Bud ense for the Jopances, if true." Moorgaki awayis no Kami, the accuding the store heat of bim, and one tenth of these have believed—all the rest of far had mo kan in the store heat of him, and one tenth of these have believed. The the birds answers for future reference and comparison. A very

The Plenic at Ablugion Geore.

fixed and eternal one, certainly nobody feels like laugh-The san never smiled upon a more globlous day than ing about it; there is nothing to laugh at; every one Tuesday last; and a happier company of men, wor who acknowledges it, acknowledges it to be a vital part. and little children is rarely seen than went to the or fiber, of his own nature-and does a tonn permit him Ablagton plenic. The crowd from floston was inself to be caught ridiculing himself ! But these creeds creased by the arrival on the grounds of people in are entirely external: the work of mental incendity. carriages from all the neighboring towns for talles elimulated by the doubts, fears and fgnorance engen- around, and hundreds came up from Plymouth, and the dered by superstitions and hence they are as contradic- villages configuous to the Old Colony Railroad, and tory, fattling, and criss-crossed in their structure as from Taunton and New Hedlord. Thu throws is one of children's coll-houses, and as poorly fit to hold the the very best in the vicinity of Boston, and is plentifully supplied with refreshment stands, swings, fundam ecclesiastical doctrines they are claimed to represent. much less to gage and measure the capacities and desgoes, a dancing platform, speakers' stand, etc., while a benulful pand, which washes the grove on three linies of a living human soul-It is when these make-shifts and temporary contrivsides, is provided with row and soil boats, etc., in

nowhere else. If a spiritual principle, or law, is r

them !- the Japanese.

The English Tongac,

language is an object of world-wide importance."

The Arnh Mantle.

mees are thus brought out to the gaze of all men, and abundance. Soon after arriving on the grounds, the assembly subjected to the reason of those who are sought to be made converts, that their littleness and painful insufiwere called together, at the speakers' stand, by Dr. clency becomes apparent. They may manage to stand Gardner, and Mr. E. V. Wilson was chosen chairman alone in the shade, and out of the public way, but the of the meeting. Dr. G. read a letter from Emma Harinquiring spirit of these times riddles them until they | dingo, stating that the state of her feeble health would are ragged beyond the hope of patching. It is beenuse prevent her budily presence, but in spirit she was with those who had come from their homes to meet in ban this very spirit has been so long feared, that it has been so freely denounced beforehand; the shadows pro. py communion. Speeches were then made by E. V. jected by the rising sun of reason have already reached Wilson, Dr. P. B. Randolph, Rev. R. F. Wilson, Miss the realms of these superstitions, and the advancing Lizzle Daten, Miss Laura DeForce, and Mr. Robert light will soon clear all away. People at once see the Thayer.

absurdity of a great many theories the moment they are In the afternoon they were again called to order, and put to open test, or are sought to be reduced to practhe company joined their voices in singing a good old fashioned hymn, which sounded sweetly in the open fice; and nothing that has occurred to the public mind air, beneath the time-beating branches of the overtopof late has been productive of more real good than ping pines. Remarks were made by Mr. Wilson, Dr. this very suggestion, made in a bantering way by some Gerdner, and Rev. Mr. Tyrrell. Then Br. Randolph independent newspaper, to "try on" our polyglottal was called upon, and made one of his most thrilling creeds and beliefs upon the astute, wary, and quick and masterly speeches—such as none than he know better how to make when the chords of his soul are minds of our new friends-good luck and long days to tuned with harmony and gentleness, and no rude breath of unkindness is blown upon his sensitive heart. or noxious thought of jealousy intrudes its venomous This must inevitably become the tongoe of the na hape, to disarrange and scatter the beautiful images tions. French has long been called the language of which spring from his prolific mind. Re spoke of the diplomacy, in the various courts of Europe, but the religions of the world as the Jacob's ladder reaching Anglo Saxon is to be the language of the world. A rom earth to heaven, of which each was a round, from

document put forth by the London Tract Society thoughtfully remarks " that the spread of the English Prosnism clear up through Romanism, Lutheranism, Calvinism, Wesleylsin, Universalism, to the highest longuage is a remarkable fact in the providential deal et attalned—modern Sniritualism. ings of the Most High with mankind. Its study is He was followed by Laura DeForce-the charming, increasing over all Europe. It is the mother-tongue of graceful and cuthu-instic Western girl who came the United States, as, well as of the British Isles. and nongst us a short time ago an entire stranger, but prevails over the whole of the vast colonies of North The has by her vicer of mind and heauty of person America appended to the British crown. It is the lan won the admiration of so many thousands in the Atguage of many of the West India Islands, and is heard. antic States. Bhe took up the backneyed objections more or less, in all the centers of commercial activity to Spiritualism one at a time, and soswered them in South America. It is the tongue of the infant em with a grace, case and power which would have done pires of Australia, Van Diemen's Land. and New Zeahonor to any of the stars of the Suffelk Bar. Beston land, and appears destined to overspread the whole pulpit, or political ring. She turned the objections of Pelynesian island groupe. From the Cape it is moving he Christian world against Spiritualism back upon unward into the interior of Africa: and Into whatever themselves, with terrible force, and telling appropripart Dr. Livingstone pierces from the West, he will

aleness. Hers were "blitter words, master," but yet carry with bim, not only the merchandise, but the she only "plotured nature too severely true." A few speech of his country. Along the Egyptian highway of our Orthodox friends heard what she said: nerhans to Asia it is becoming a famillar sound. Throughout they will be like the foxes which Sampson cought and all india, from Cape Comorin to the Himelayas, it is tired fire-brands to, and who ran into the wheat fields being acquired by the most active and influential of of the Phillstines, and created such a blaze of light as the native population; and in five of the crowded ports the world never saw since it jumped out of chaos and of China it is one of the dialects of every-day life. vbecled into the planetary line. Wherever the English language is spoken, its literature Then Lizzle Doten followed, entranced by the spirit

finds its way; bonce it is no exaggoration to say that of one of the Magdalens of earth. In touching lanthe preparation of a Christian literature in the English guage she narrated the story of her fall-she who wlow d not wisely, but too well "-told how she had met the taunts and bruinlity of a conventional and orespectable" community, which gave her stones for All our lady readers, certainly-if not a few of the bread and anakes for fishes: how the cream of her love other sex-would like to know about this "mantle," soured to bitterest hate, and she orled only for rewhich has for one season already been the rage in venge; how she descended from degradation to de-London, and is now getting the fair sex up to the gradation, till disease scaled her eyes in death; how she point of fever-heat in New York. Well, we can only say it is made either of barege, challi, grenadine, or tore her heart from her breast and threw it at the feet of the Saviour, who told her her beart was purer then

wilk. It is a long-shawl, or deen searf, once folded than before she sinned; how she trampled upon that and closed about eighteen inches from the back fold. The two remaining corners-we are quoting Mrs. G. heart and ground it to powder. And then she told of her struggles in the spirit world; how in madness she Washington Wyllys now-are rounded; the closed cursed and reviled every one who offered to become angle forms an awkward banging hood, with three her friend; yet how one mortal had gradually won heavy tassels, and the mantle is faced and corded her confidence-a man who understood her soul-a entirely around with some bright-colored alls. The man of deep sympathy, whom the world reviles, and most dextrous arrangement of the garment will not who himself often yielded to weakness; how he had obviate an ungraceful wrinkle, or "bitch." as the led her upward, step by step : taught her of the hope Indies phrase it, under the bood; but that is the within her grasp, and alded her in her regeneration. beauty of it! It would n't be an "Arab" without She cast a withering rebuke upon the immaculate ones the wrinkle i Well, but how did this mantle originwho feared contact with the sinning, and withdraw all ate. It will not be forgatten that the Queen of Oude human nity from the outcast and failen. The medium came a state prisoner to London, a little time ago, alladed to the disinterested labors of Emma Rardinge where every article of her dress was scanned by wide for the relief and regeneration of simpling women, and awake eyes, that at once caught the priceless India made a touching appeal to those present to contribute shawl she wore, puckered up at the back in just this to the fund to suist her in her schemo. During the way. In a few days, every lady who could boast of delivery of her brief address, many eyes glistened with snything in the shape of a scarf, had it hitched up in a perfect fac+imile, and bung with tassels to produce sympathetic lears, and soon after she had closed the filends pressed forward to the stand and deposited a greater effect; and those who were unprovided, cut clath, slik, etc., into the shape which had been so ad. upword of twenty dollars in the hands of the Chairman, to be forwarded to Miss Hardinge. Miss Doten mired on the shoulders of the hapless Oriental Queen.

was followed by Dr. A. C. Robinson, of New Bedfurd, Miss Emma Houston, of East Bloughton, Mrs. A. W.

At about half-past six the excursion frain returned

to Boston. And thus ended one of the pleasantest

Wind Wogous.

This is a kind of wagon there is not much use in

waiting" for. It is a Western Iden, of course. It is

the result of the ingenuity of Andrew Dawson, of Os-

kaloosa. Kansas, and is furnished with sails, and pro-

ties in the same town set about the construction of the

ficipations of a speedy and comfortable trip to ha

before the driving wind faster and faster, until the

in a somewhat damaged condition, from broken heads,

mines, when the velocity of the vehicle created

Delafolie, of Boston, and others.

America.

(Reported for the Banner of Light.) BOSTON SPIRITUAL CONFERENCE. WEDNEEDLY EVENING: JUNE 20.

The Boston Spiritual Conference is held at the Hall into either heige, we get pricked and hurnt. Iron No. 11 Brotalleld street, every Wednesday evening. Inws govern us, and It is my deliborate conviction QUESTION. - Would the throny that man is controlled by on absolute has of accessing in all his acts, be productive of woradity or immorality?

periment within bluself, and know by experience: let him search for the motives of wrong or immoral actions; and, if he finds what appears to be one, let him analyze it, rearching into the laws of causation. moving over in the right direction. practicing upon himself the charley which the doctrine begets for others, distinguishing between the orime and the criminal; let him condemn the set, but meranything? We are swayed by the passions of hope. elfally forgive the actor, and notice if he does not flud. despair, love, hate, etc. We should n't know what to rom the necessity of the case, that there is generating within him a grace or divine goodness that naturally do, if we did not know the effect certain actions would expresses light in a purer life than could have been P conceived in aft unforgiving spirit. Some suppose morality, and there is no morality beyond its recogthat a believer in the doctrine of necessity must adopt ultian. A man cannot do anything other than as be the idea of Brother Child, that everything that is, is pleases. Whoever heard of a man doing as he did n't right. I do not so understand it, but rather that a please? To ho sure, a man may be forced into doing proper consideration of the doctrine of necessity ex- a thing, but then he pleases to do it for fear of worked results-on the principle that it is best to choose the hiblis the iruth involved in the broad assertion that least of two ovils. It is absurd for us to say we can everything that is, is right, in such a light as to ensdo anything of nurselves. Mon differently situated ble the soul to perceive its beauty, and appreciate the intuitive perceptions of our brother, without adopting stand behind all wo do. We may make a blunder, but we do as well as we know how to do, and can do his form of expression.

The beauty of the Dr.'s position consists in its uscfulness. He has given his conceptions of one of the no more. Everything in the universe beneath the first grandest truths that can be conceived. If it had been a pictorial exhibition of unadulterated truth, a philosophical picture, drawn with the finest lines of meta. the will. A man is impelled to action as the skyphysical distinction, embodying all the colors and rocket is sent through the sir-according to the force

tones of our affectional nature, blending the perfect given him. sovereignty of God with the free agency of man, through every conceivable condition of human thought | man is but a more automaton? I believe in the freeand action, exhibiting the different degrees of freedom, dom of the will, is there not a power of self-com causatively acquired, so as to constitute a perfect ploture of absolute justice, it would not have been, or be, so divinely useful.

Some would read the forthcoming book, and admire | work to be done, but whatever is done is right, and the picture of words; a few would look beyond the pic. can never be wrong, no matter what its effect upon ture, to the unfolding truth, and be fed with angels' food: but the great majority of the moral and religious world would eleep on in their ignorance, until some startling than accept the theory I would reject such a God, and crime or gross immorality had awakened their stunid consciousness into a condition to judge themselves and others as they would like to be judged. The Doc tor has made statuments which seem to the superficial tor has made statements which seem to the superficial law of necessity. It is hard to bring my mind to the thinker the greatest absurdities a same man could con- fact that I cannot do as I please; yet there is a power ceive. His book will be bought and read; his assertions within every man which shapes his actions to a result will surprise the renders; they will become contentious. and set themselves to work to refute his statements, and learn to their advantage that "agliation of thought consequence, where a man may do a thing or not do is the beginning of wisdom." Perceiving the truth it, with equal care. But suppose a man has made up involved, but not satisfied with the Doctor's form of his mind to go to a certain place, and then something expression, they will embody it in new forms of else is presented which calls of his attention from his thought, clothed in the language of their peculiar original purpose; it seems to me a man is left free to apheres, each expressive of his especial idea of right. decide which to do. Man has two laws: animal, or all agreeing in the central thought, that there is with selfish, and spiritual, or moral. Judas, acting under in, in the fountain of causation, an infinite depth of mentality, in which everything that is, has been, or is as the act was porpetrated, and the object accom to be, is absolutely right, to which we may continually plished, that faculty went to sleep, as it were, and the approach and never comprehend. Within this fountain, the human soul, though it be the most insignificant drop in the well of life, blarred all over with the that he went and hanged himself-became his own expecultarities of the pit in which it is being dug, had its origin. It was there that the sternal properties of so closely balanced that man's own will may deolde truth conceived its conscious existence and extended which course he will take. In going to my home tothe divine conception, through all the different degrees night, i have power to go up Washington street, the or conditions of spiritual gestation, into conscious most direct route, or across the Common, or two or being. Supposing the perfect spirit is diluted by its three other ways. I know I have this power of choice. extension in corruptible substance, if it was a necessary clothing for its infantile condition, was it not a divino means to a divine end? was not its birth. well-balanced brain gives a man power of choice. although thus extended, an absolute good, a word of God, though it hear the mark of the heast, with all necessity tends to morality. How different is it from material mother that pronounced that word in the durkness, and leading man blindly forth on the path birth of his child? Verily it was right, absolutely toward death and destruction, with nathing to save wrong constitutes a scale of progression, in which we

perceive and measure moral qualities and mark meta- insulted me; now, I could n't strike him; my condition physical and qualitative distinctions, with their respective conditions of love and affectional infanations. volced in the particular parts of the grand anthom of life each is impelled to perform. No one can perceive for another; each must mark and weigh for himself; all must sound their own voices, and learn through effects that attoned volume of love in the soul, attaned to the law of life, that goes to constitute the music of

the spheres. So long as we continue in the ascending yes; but if you mean a combination of primates form scale, or spheres of morality, we shall always find, and ling a thinking being, I should say no at once. mark ourselves wanting, in the superior qualities. MR. EDSON said a few words in reply to Mr. Sim This want is a finite manifestation of an infinite neces- mons;

ALL SORTS OF PARAGRAPHS.

"Tan Ass or Viaves."-The conclusion of the is always the wiser courses when we do so, the tesuits minth paper will appear in our forthcoming lesus. It are charming, and happiness results; when we run should have been printed are this, but the pressure of other matter provented. When we receive paironage enough to enable us to double the size of our paper, similar discrepancies will be obviated.

no- Our esteemed correspondent " Phoenix " has sent us an essay on Miracles, which we shall publish in our next pumber.

nor B. P. Reed, Esq., writing to us under date of June 17th, cays :----- Plenso send your glotlous Light this way for eix months, and at the expiration of that time I will endeavor to get up a club." This is the way we like to have subscribers talk.

17 " A careless, uneducated country girl " " relles on " our " generasity " to read her the DANNER. We should be pleased to mail it to everybody, gratin, could we afford so to do; but as we cannot, we hope our friends, and their friends, and their friends friends, will remit as often as possible, that we may be sustained in the great work we have undertaken.

We would inform our "classical" friends of the Courier that M. Van Baren Bly, the "detective medium," as he calls himself, is now exhibiting his handsome person at DAHNUM'S AMPRICAN MUBBUM. The living skeleton, Dr. R. O. Wickware, is also thore. A fine couple, truly | If the Courier doubts our statement, it will find the advertisement of the "great showman"-which is our authority-in the N. Y. Tribune. So we go. Where 's that Report ?

RT-We have been requested to inform Miss Annie Lord that she will be welcomed to Newburyport by is the will of the first cause. There is no freedom of the Spiritualiste there. Address either Mr. R. Sherman, or A. Horton, Esq.

IF Mrs. A. P. Thompson will speak at Campton. N. H., July let, 8th and 15th.

MR. SIXUONS .- Isn't this a singular theory, that Many of our rick people are packing up their "dude," preparatory to a solourn at the seathore or in the country during the warm season. But the poor people mand, and self-conquest in every man, by which the republiced to remain and toll on, mid dust and heat. drunkard becomes sober and the vicious man reform- Such'is life. The former have their beaven on earth: ed? According to the theory advanced, there is no the latter, theirs in spirit-life the sooner.

The Transcript thinks it is very questionable wholeer the members of the Embassy have enjoyed any real Japan case since they innded on our shores.

others and upon ourselves. This theory is consistent with the idea of a God porsessed by some; but rather What is the reason that poets always mix up their maladies with their melodies? Can Mrs. Partington tell ? DR. GARDNER.-It seems to me man has a certain

Indulging in dangerons pleasures, says the Burness proverb, is like licking honoy from a charp knife.--Boston Post.

The Post ought to know.

SPRAKING MEDICING.-A sphser/ber writes up that female speakers are wanted at Lawrenceburg, lows. there were little trivialities every day, of no particular and vicinity; that there are many Spiritualists in that rection anxious to receive the truth, but there are no speakers smongst them at present.

The Dank of England covers over five acres of ground, employs nine hundred clerks; and should a clock be too old for service, he is discharged on half pay for life. There are no windows on the street; ight is admitted through open courts ; no mob could take the bank, therefore, without cannon to batter the immense walls. The clock in the centre of the bank has fifty dials attached to it. Large claterns are sunk in the courts, and engines in perfect order, always in readiness in case of fire. This bank was incorporated In 1694. Capital, \$90,000,000.

Mrs. Tipple, at 48 Wall street, Boston, is considered an excellent clairvoyant in examining and prescribing for disease. She can give the best of reference. See torms, etc., in her card on the seventh page.

"Landlord, you do me too much honor-you let me sleep with the big bugs last night."

"Oh, do n't be too modest, my dear lodger-I doubt not they have your blood in their veins."

Every thinking mind will admit that the doctrine of PETERSON'S LADIES' NATIONAL MAGAZINE .- The July number has been issued. It contains a beautiful, the properties, peculiarities and proclicities of the Orthodoxy, with its doctrino inculcating despair and life-like engraving, which represents a fulthful dog. darkness, and leading man blindly forth on the path who has rescued a child from the waves of the sea. It also contains eplandid colored fashion plates, patterns right, though the child hus been doing comparatively him from the yawning gulf of we save a providential for embraidery, music, original tales, do. We unhestwrong over since. The correcting of comparative interposition ! A few years ago the laws controlling intingly pronounce this magazine the best work of the kind extant. A Williams & Co., agents, 100 Washington street, Boston, has changed, by the changing of the laws which govern

CLASSICAL QUESTIONS.

"Reld you the watch to night ?" When the melancholy Prince of Denmark asks this question of his friend floratio, what kind of a watch does he mean? Was it a "bull'weye." a "patent lever," a chronome-tor, or a Swedish ticker? Probably the latter.

"Through glades and glooms the mingled measure etolo." - Colline's Ode on the Passions. What was that measure composed of? Was it a punch, julep, or aberry cobbler? "Then, senseless Illium, seeming to feel the blow,"

6.—The player him The chairman announced the following subject for gust of wind, or a "side-winder"-a blow direct, or discussion next week: "Shall we contend for good and had lijum been on a New, and was he at that moment

fined it, an acceptance of the philosophy of neces-Mu. Eison.—Let the individual who thinks that the sity must unavoidably lead to moral purity. How? Joctrine of necessity tends to immorality try the ex- Any one can very pluinty see "The pathway of happiness lies in the bigan-A vice on each side, and a victue between." The double laws of necessity require us to keep

iton, choices we are in a straight lane, hedged on both

eldes by fearful juins and penalties, not for out pun-

isliment, but as warnings to keep the middle, which

Mn. Scooszu.-I cannot conceive of any action out-

ide of necessity. What motive can we have for doing

roduce. This law is indentical with the existence of

choose different things. There are circumstances which

cause is governed by fixed laws, and law of necessity

believe blasphemy would be a virtue.

freedom of will, but yet it is controlled by an absolute

nitogether beyond his thought. It seems as though

the first law, betrayed his brother Jesus; but, as soon

spiritual law awoke within him. Bo great was his

ecutioner. It seems to me these laws are sometime

tost direct route, or across the Common, or two or

A man with strong animal propensities and weak

piritual, must be confined to a limited plane; but a

me would have led me to do violence to any man wh

me. I find it difficult to make my position clear

There is a consciousness beyond all logic and all an

MR. SPOONER.-Isn't the idea absurd, of a thing

DR. GARDNER.---If you mean a primate. I would say

B. V. Wilson at the Meledeen,

alogy in our own souls.

controlling itself?

onthing of himself for his selfishness and baseness.

ef and it of mind, and makes inquiries as to the oblics of Christianity, and writes down. "Christ requires of his disciples justice and good will to all ment but Af-ricans and other dark-colored races are exceptions, bericans and other deficiency faces are exceptions, be-cause someboly, many years ago, oursel a fellow manuel Ham; therefore It is Christian to make alaves of the supposed descendants of Ham, and of miybody else you are able. Very nice doctrine for those who are light skinned-not quite the thing for Spanses. A very bland doctor of divisity, representing " lib-oral Christianity," next presents himself. He assures the engar listeners that these stories about the fall of mans, the federal beed, the curve, and all that, are all

man, the federal head, the curse, and all that, are all stuff and nonsense; men are just as God made them and inheaded them to be; they need renovation only as they go wrong in their conduct; and Christ lived and died only to give them a good example, and to assure them of the favor of God, not to purchase it for them; that Christ was not God nor any part of God, but a good man, or a created being of some sort, and although those who understand bis claims cannot asfe-ly reject them, it does not follow that God has left all of the rate to perish who do not hear of him; in point of fast, the reasonable supposition is that he will ulti-mately scenar he happiness of all his creatures; and as to the devil, who is represented as having the largest map, the federal bead, the curso, and all that, are all to the devil, who is represented as having the largest kingdom of the two, there is no such being, but he is kingdom of the two, there is no such being, but he is only a myth or a strong figure of speech. As to othics, he disagrees with bis Pre-byterian brother, and while be bolds dancing and theatricals, which the other condomns, to be innocent amusements, be considers the ensiavement of Africans or any human beings as the most gross violation of the divine law of Christian-ity. The first ambassador maks the name of the sacred book used by this witness, and enters in his record, with a large exclamation mark before and after. "Both med times the Bibley men must look into read the same book, the Bible; mem., must look into

The Baptist adds to the information of the Japanese the assurance that the aspersion of water upon the beads of Unristian converts, as practiced by most Obriguing, will not asswer, and that an entire sub-Christians, will not answer, and that an entire sub-mersion of the body is essential to their pace of mind. The Catholic tells them there is no salvation outside of bis church, and all the rest of these believers will as certainly be damned as the faithless and wicked; and the representative of still another sect assures them that nobody has a right to expond Christianity upon whose head the bishop of his church bas not laid his consecuting hand. The Methodists, Congregational-ties, Universalists, and others add respectively some-shing new to the ideas of the orientals, and they find their nois-books errowied full as the conference ende shing new to the ideas of the orientals, and they find their note-books crowided full as the conference ends. "The three "no-Kamis" parso and take a long breath in nuison, as the door closes on the last representative of Christianity. At length the first ambasendor breaks the silence and exclaims. "Very good, but I cannot anderstand." Ambaseador number two nods respon-sively. Ogoort Burge no-Kami, the grand censor and adviser, gives the toft of hair on his erown a nerrous enderst.

Now averybody knows that all this is pure satire. and yet it is all pure truth, too. It seems a great pity that so much satirical matter is capable of being honestly worked into a subject about which so much sol. emplity is professed, and that is pretended to be of such everlasting importance to every soul of the human race. Where, then, is the wrong? Where lies the wesk noint in this business? May it not be just where es-Rential truth fails these conflicting, impertinent, and And the "Autocrat," you know, slyly styles this same ridiculous creeds? We think it is, and that it can lie old Boston the "hub of the universa."

The Sewing Machine.

Bo spring up fashions f

In a little work called "The Movement Cure," something is said about the effects of constant sewing gatherings of Spiritualists that ever convened in on the physical health of women; among other things that this sort of exercise calls into action chiefly the superior portion of the body, while the trunk and lower extremities are left chiefly motionless. This evil is to be counteracted by much walking in the open old, which has the effect to equalize the vicenia tion. Execusive use of the needle restrains the free action of the diaphragm and the respiratory and abpelled by wind. He traveled in it to Pike's Peak in dominal muscles. On the contrary, sowing with the twenty days. Encouraged by this success, other parmachine calls into action the lower extremities chiefly. There is no doubt, thinks the writer, that there are same kind of wagon, and a party of eight slarted out numerous instances in which the life of the feelile on the prairies to try one which had just been finished. sewing-woman has been preserved by this machine. The wind was blowing a gale at the time; everything through its tendency to remove that inclpient congesworked to a charm. The occupants, gliding swiftly tion of the chest and lungs, which is the certain preover the prairies, were delighting themselves with anlude to pulmonary disease. It also affords more time to engage in other and more genial occupations. This exercise is, however, insufficient for the purpose of lively alarm for their safety. The wagon aned onward health, since it does not contribute enough to the exnansion of the chest of the weakly female. axletrees broke and deposited them all on the ground,

Day and Goodyear.

Onlice Finttering.

Br. Bellows, the great Unitarian preacher, and the

alsod limbs and bodies. The speed of the machine The great battle in India Rubber is over. An armis is said to have been forty miles per hour. tice was recently signed between the parties, leading afterwards to a permanent treaty of peace. Neither Church and his Pictures. one of the parties in Hightion will any longer suc The New York Tribune gives us a few words respect. or be sued by the other. We should think they would ing this prince among native painters, which are very bardly know how to get along, with not a single lawwelcome. It says that he evinces almost as much insuit on their hands. The terms of the settlement are vention in bestowing names upon his pictures as he like this: Day sells out his ontire establishment to does in painting them. "Twilight in the Wilder-Goodyear, or his representatives, and retires from the ness,' the title of his new landscape, is almost as good india Rubber business entirely. The sale includes all a name as 'The Heart of the Andes,' and there are bis Rubber Patents and Rights, his Factory Estate at many who think the new picture is the bette one of New Brunswick, New Jersey, and most of his goods the two. It has, without a doubt, more poetical feel. The amount realized therefrom exceeds \$500.000. The ing and unity of design, and, in certain parts, has never been excelled by any of his previous performpurchasers are Mr. William Judson, Conrad Poppenusen, and others, of New York, and Henry L. Dagances. Now, that he has finished this picture, he will gett and Charles Rice, of Boston, who have organized probably go to work upon his studies of leebergs, which a new company under the laws of New York, with a he brought from Newfoundland last year, and give us paid-up capital of \$600.000. All the former litigations a composition of Ocean grandeurs worthy of a combetween all the parties have been stopped and receipts panionship with his Nisgara, his Heart of the Ander passed, and Mr. Day has leased his store in Cortland and his Twilight in the Wilderness." street to the new company.

Strawberries.

This delicious early summer fruit never was more abundant than now, and never will be. The market is supplied abundantly, prices enabling almost every athor of the "Broad Church," delivered himself of a family to regale themselves. But they ought to be far capital speech-he never makes any other-before his ' nished much cheaper even than they are. Ten cents a Dista specen-up never many aniversary wrek in Boat Initarian brethren during anniversary wrek in Boat box for good frait in the Boston market would place it ton, in the course of which he pointedly said of our in the power of every poor family to eat this excellent part of the country. ... New England is by far the best product of the garden to their palate's content. That part of the country. I have to shot my eyes when I is enough, allowing for a fair profit. We go for cheap ook around me in New York, and likewise when I fruit, and cheap flowers. Then we may gradually look look to the West or to the South; but when I come to for human souls above beef and pork, and drawn out by New England I keep them wide open." Starr King, the tender love of something better than the currency.

on his passage to San Francisco, describes one poor fellow who lay on the deck of the sleamer, day after Judge Edmonds' Letters to the N. Y. Tribune. Those interesting letters, written by Judge Edmonds and published in the New York Tribune, have just day, reading "Paradiso Lost." On speaking of the subject to his wife, she wisely observed, "Poor fellow, suppose he never expects to go back to Boston P seen issued in tract form, and and for sale by i Manson, New York, and Bela Marsh, Boston. We have a few at our counter.

sity that existed in the divine fountain, and cannot be satisfied until the finite capacitles to recoive be equal to its infinite Giver's power to bestow. resist evil ?''

Mn. RIGHARDSON.-I believe that the character of 1 man is formed for him, but not by him. He does what he does from necessity. I have changed my occupation and my residence often, and in every case it seems to be the ruling of a power beyond my control. I do n't on Sanday evening last. know that I ever did anything which I was not forced He narrated numerous examples of the power into doing. I know no free will in matter. I cannot mind over mind, and explained what to him seemed do as I wish to. My experience teaches me that man the philosophy of spirit-control. He informed the audoes not make his own character, but circumstances dience concerning the manner of his examinations, and shape it. In my experience this belief tends to moral,

the power through which he receives his impressionity: I cannot speak for others. through the electric current of the spirits. DR. WELLINGTON-As I have said before, thereshould His lecture was mainly devoted to the definition

be a definite understanding in the use of terms. There is spirit life, and the manner of distinguishing the good a doctrine of necessity which appertains to you and to from oril influences, their means of operation, power of me. If I understand man's interior consciousness, it control, etc. He claimed that evil spirits were drawn is an outbirth from Deily. As I understand the matter toward places of uncleanliness and filth, and so a

state of chastly and purity was the most impervious of generation and growth, at conception the two parents are in a state of entrancement, during which armor to keep them at bay. Evil influences can be God, or nature-use any term you will-plants the surest conquored by a firm intention to do right and germ of a soul. From that germ the soul is destined not to swerve from the path of duty. He related in illustration a case of obsession of a

to grow and, obstructed as it may be in time or in evernity it will have its growth. It will aspire and young girl by a father who had died of delirium tre-loto; , will feed an good; and cannot do any other mens, and who avowed his wish ta kill the child. The way There is a choice in our life, but it is influenced spirit was careous of contained many solution in her the girl fell in weakness, and was soon clothed in her induced and gradually sha has improved from that There is a choice in our life, but it is influenced spirit was cast out by downward manipulations, whon rightmind; and gradually she has improved from that its food at its accustomed time; circumstances may lay to this. prevent it; and if it is deprived of its food for a cer-

tain length of time, the body and the soul will be sun-He related his manner of coming in rapport with the epitits of the living in order to read the records of their dered. But no accident, no circumstance, no nower. will sever the soul from its God. Our judgments are past. He then pointed out gentlemen in the andlence governed by the circumstances surrounding us. We -Messrs, John P. Ordway, John Davies, Dr. Dillingcannot have strength of morality except by exercise of ham, John Salmon, Esq., and others, all strangers to it. If you have not read the article by Emma Har him-and proceeded to describe their traits of charac-

dinge in last week's BANNER-" A Fragment from a ter, the marked events of their lives, etc., to the gen-Page of Gold"-I would advise you all to read it. The trai satisfaction of all the parties. last part of it, in particular, alludes to this truth with

a degree of beauty I have scarcely seen equalled in hu-man language. All we know of God is his revelation unio our own consciousness. The words of Christ. "Father, forgive them, for they know not what they lo," are applicable to all of us. God himself cannot forgive us in any other way than as we forgive those

who iniure us. The soul must and will have its growth either on earth or in heaven. Circumstances may obprotector and business manager. struct and defer: but so sure as there is a God of souls, so sure will each spark from off that central soul be uldress her at Troy, N. Y., previous to July 10th; aftertimated in growth.

wards at Chicago, Ill. Da. RANDOLPH .- Of COURSE we-you. I, all men and things, are governed by laws of necessity. God to me seems as a sun, whose rays are absolute laws of of them, which makes as miscrable, we are not obliged to stay there; for while it is atterly impossible for as

onal and general weal. It hurts me to kick at empty bass accompaniment, dc. space; so it does to talk on the only one side of this

question. No one but admits the law of necessity. Free will absolutely is a castle in the air. It implies relatively-within a certain limited field we have op- feen cents. suffering its effects? Ye classic ones, ah answer as i "The clock has stricken three."--How did it strike them?

This well-known lecturer and soul-reader gave a brief Why is the name of a certain county in New Hamplecture and public test examination at the Melodeon shire like a quarrel over a game of choss? Because it a Chess-Ire,

LABOR.—Every drop of perspiration brought to the brow by labor, is the shadow of a dollar carned.—Ex-

"The shadow of a dollar !" True enough. Many a hard-working, industrious laborer doesn't see much last-working, industrious laborer doesn't see much else. May the thue soon come when more, of the sun. STANCE shall be bls, and those live upon the "shadow" sha now live on his sweat and toll .- Investigator.

If you do not wish to get angry, never argue with a blockhesd. Remember the duller the razor the more you cut yourself.

The Japan Embassy will not visit Boston. The ammassadors hope that the citizens and government of Baston will not be offended by their conclusion, but various considerations render their determination irre-

vocable. They have probably seen enough of our cieilization I In Northern Illinois wheat will be an average crop.

Although scattering and headed rather low, the berry is plump, and will be harvested in good condition. Corn promises finely, the weather in spring having been favorable for ploughing and planting, and it is hoped that the losses by reason of last year's savers frosts may in great part be made up by an abundant harvest. Fruit will be abundant.

People are emigrating from Canada into the Western States. All right.

The New York Sunday Atlas says:-----In the tremen. dous exertion to see the Japanese, the intown folks hould not forget that Barnum has curlosities equally aitroctive."

The young lady who refused to go into a rifle manufactory because some of the guns had no breeches, is dlum, she has consented to make a summer tour spending a few days in the country.

The Boston Recorder says:---- There are at this mothrough the West, returning to Boston in September. ment more persons profitably employed throughout Her route will be from Troy to Chicago and Milwankee; and she will give public test scances in the the United States than at any previous date in the intermediate towns. Her father will accompany her blatory of the country." Give us your authority for this statement, Mr. Recorder, if you please. The friends desiring her services, as above, will ad-

Let us reach into our bosoms Let us reach into our bosoms For the key to other lives, And with love toward erring nature, Cheriah good that still survives; So that when our disrobed spirits Boar to realms of light again, Wo may say, dear Father, judgo us As we judge our fellow men.

A man named Wm. Smith, a planter in Oglethorpe county, Georgia, was murdered by a slave on Saturday week. The slave was apprehended and barnt at the stake, June 11th.

A letter passed through the post-office recently with the following superscription:

"To the Pope of Rome this letter must go-So put it along, whether or no.

The Court of Pardons, sitting at Trenton, N. J., has rejected the application for pardon in the case of Rev. Mr. Harden,

TAB LITTLE MUSICAL PRENOMENON .- By an adverisement in another column, our readers will observe eccessity. Suppose we are under the influence of one that the little Miss Story, the precoclous performer upon the melodcon and planoforte, is to appear in Boston next week. The accounts which are given of to evade them, yet we have the power of shifting from her performances in Solem and other parts of Essex under the baleful, to the control of another whose county, are traly surprising-playing, as she does,

effects open us will be good, and productive of per- more than fifty tunes, giving the complete harmony,

Hereafter the posinge of a single letter by the Hamburg steamers, between New York and any town or absolute independence both of God and naturo; yet city in Germany and Switzerland, will not exceed fif.

Ada L. Royi. To gratify the great demand for this excellent me

LIGHT. BANNER OF

harte-Control.

Dew Norh Department.

H. B. Britinn, Resident Editor.

OFFICE, NO. 148 FULTON STREET.

LET THERE HE LIGHT. The article that follows this brief explanatory intro Amorican People's Journal, accompanied with a spirit ad illustration, designed and engraved expressive into time, and for the purpose. It is several years since the whole matter escaped our recollection, until it was recalled by a medical gentieman from Boston, who publication, as in some sense prophetic, and at whose succession it is permitted to reappear. We can readithat we have forgotion. (and possibly some of our own words that are ecarcoly worth remembering.) may Imagine that he sees more in this brief utterance the find after the lapse of ten years. However, that voice of Bidlian despotism. Garibaldi is one of the mints. to the weak and infamous deepot than the thunders of pressible enthusiasm of the legions that now watch. and strive, and pray, indeed-pray in every smitten fiber of a hero's arm-for Library AND LIGHT I

The voice that broke the silence at the dawn of the became pale and taciturn, while James was deeply de the rotten thronce of Europe, even from the hills of Rome-the great temb and monument that encloses the ashes and enchrince the memory of dead Empiresit comes. Yes I from these hallowed shades, where Genius and Liberty found a home and sepalcher togother, we have heard that voice-a voice terrible only gloom that shrouds the crushed and bleeding forms of

luminous by many stars, and some are so small or so termination of his dream. remote as to escape the notice of the careless observer; the profoundest depths of the soul.

Han's course is onward. Every year records his down in the cellar." It was with an excited polse bing to think freely and rationally, and this is the with American gold coins. next step to consistent action. A bold assaying spirit

elemental principles for examination. The causes corning their specific tendencies and effects. The light plenish her wardrobe.

higher destiny of man.

A OHAPTER OF DREAMS. "Block hath its own world And a wide realm of wide reality, Abi-dreams in their development have breath, Abi-dreams in their development have breath, Abi-core, and intrones, and the touch of juy,"

Among the dreathers who can well afford to be laughed at for their faith, was James H., & grocer's

duction was written in 1850, and appeared in the some twelve years igo. The wildowed mother of the Amorican leople's Journal, accompanied with a spirit young man owned and occupied a little house in the

ly believe that our friend, who retains many things daughter of his employer had taken undisputed posses sion of his heart. The young lady's father had ac. quired a large property by constant Attention to business, and it was well understood that he would not be the author conceived, or any one else will be able to likely to bestow his daughter on a poor man. As a clerk, James suited him well, but as a son-in law he atill speaks from the hills and plains of Italy, and to bad never thought of him. The young man was very day the light shines above the frail and rotten fabric anxions to keep his place for the double purpose of being near his charmer, and of supporting himself, ters of God to execute his just decrees. More terrible and he was therefore very faithful and very miserable. It is said that misery loves company, and it is certain Vesuvius, and the volcanio fires that burn boneath his that James was rendered more comfortable by ascorthrone, are the words of the noble chief, and the irre-taining that the gentle maid was as unbappy in his absence as he was without her. Various plans were canvassed by the young couple, with a view of obtaining the father's consent, but each in turn was aban oned as difficult and unpromising. The young lady

old Creation moves the world again. From beneath pressed and his health declined so rapidly that his mother feared that he would fall a vistim to consume It was on the tenth of October, 1848, if I mistake

not, that James had a remarkable dream, which proved to be the precursor of a great and most desirabl change in his fortunce and relations. James retired to bed in a state of unusual depression, having slept to those who have darkness-saying, "LET THERE BE Indur !" And far over hill and plain-beneath the but little for three days and bights. He soon fel asleep, and dreamed that be visited his mother, who requested him to go into the collar and help himself to

Much remains to be done before the world will re- drouned precisely as before; and at the conclusion, he ceive, in a grateful spirit, the light it so much needs. awoke in a profuse perspiration. After spuculating In this labor of love and patience the true man will for some time on this unusual experience, he compose bear his part. The measure of personal influence may himself to sleep, and for the third time the identical be small, and the sphere of individual effort circum. dream, with all its details, was reproduced. The so scribed, but feeblo means and efforts are sometimes was shining in at his window when his slumber was serviceable in a great cause. The heavons are made interrupted by the excitement which accompanied the

James told his employer that he was under the yet they shine, and their mission is glorious. The necessity of going home for the foreneon; he took a earpest man will regard the domand of the times, and Yorkville stage, and was soon at his mother's contage desire to ald, if he may be so fortunate, in hastening The old lady was an early riser, and had already break the realization of the sublime prayer that new stirs fasted when her son arrived. She told James that he would find "a squash-pie and some sheese in the sul

progress in the science of life-in knowledge, power that the young man descended the stairs and opened and usefulness. Every day serves to widen his sphere the little safe. As he raised the lid, he found th of thought and action, and each passing hour offers a stone jutting out just as he dreumed. He tried to push new problem for solution. The present is no time to it in, and then pulled it out; and there, strange to say, dream and be idlo. Free thought and speech, and was the identical sauce-paa. He opened it with al cornect effort, are imperiously required. Nor is this most breathiess hope and approhension, and verified demand likely to remain unanswered. Men are begin, the all-important feature of his dream-it was filled

James returned the treasure to the cavity in the is abread, and all things must be resolved into their wall, concealed the pan by placing a stone in front of it. Assuming a calm demeanor he returned to his that operate in the world of mind, no less than the mother's anartment with the pic in his hand. On m laws of matter, with their results-whether immediate flection he concluded not to impart the secret at once and sure, or remote and uncortain -- must pass the to his mother. Handing her four dollars he requested ordeal of a scatching analysis. At this stage of his her to go out and purchase a dress while he rounined progress, man begins to season from principles, and is at home. The good dame was not slow in seconding qualified to judge with some degree of precision con. her son's suggestion, and immediately went out to re

which all things are to be judged; and all our ideas, spectacle case on the top as he had dreamed. He opentheories and institutions, are seen to be valuable only ed it and found a paper which certified that the money so far as they may be instrumental in working out the was the property of his uncle, who died in Cuba some four years before. He requested in the paper that the

when the enjoyment sought for in such gatherings as It is encouraging to the philanthropist that, with money should be given to his nophew. James 8----these was supposed to grow out of the quantity and this progress of mind, there is a growing indisposition when he was twenty-one. The uncle never returned. quality of good things consumed, and the amount of among the nations to settle their controversion by an How he expected the treasure was to be discovered

A Nebolastie Capitootion.

A young oprig of divinity, who some time since was regetating at the College in Middleton, Cann, and who used the following, with more of the same sort, in a public speech against Spiritualism, desires to know what we think of this explanation:

laughed at for their faith, was James H., & grocer's cierk, the particulars of whose extraordinary dicam-and the no less constrained to fulfilment furnished-na we well remember-a fundiment for ished-na wo well remember-a fundiment for of conversation bone twelve years use. The wildowed mother of the young man owned ant occupied a little house in the thorthern suburban distinctive, and approximation to the flandango. Now, if the raps were caused by the rotation of the electricity from the ex-

Well, this is our private opinion publicly expressed There are some young men who require something more potent than a College course to make them com pas mentis. When one is destitute of a basis of cam mon sense, the elements of his science will be about as plainty defined and clearly distinguished as the constlinents of a common chowder, and the study of the languages will only make a small Babel of himself.

As it respects the above explanation, it is our candid opinion, that it is quite as clear as any one that ever emanated from the clerical and scientific opposers of Spirituatiam. Perhaps it is intended to be facetions, but we cannot precisely determine where the laugh consecut. From the wide publicity it has received already, it is fair to presume that it is regarded as the most learned and reliable exposition of difficult subject. Learning must be a good thing; and it's certainly a great blessing to live in these enlightened days. If any brother or sister feels moved to return thanks for such valuable discoveries, and for the extraordinary privileges they enjoy, it must now be in order.

The Tribune on Juggiery.

The following paragraph appeared in the Tribane of the 20th Instant:

"Mr. Rumo, the medium, whose juggleries have caused so much talk both in Europe and America, has aused so much talk both in Earope and America, has eachtly been giving entertainments in Loudon. He s aristocratic in his instea, and will not look at a draw-Bister, and will solve and beginning forms of the solve and head head of the solve and head head of the solve and head head ertain quarters of Loudon."

Jugglery, or legerdemain, comprehends those sleight f hand tricks that are performed with such amazing dexterity as to amuse while they derive the spectator with the more semblance of powers the operator does not possess. It will be perceived that, even at this late day, the Tribune virtually assumes that one of the most extraordinary mediums in the world is only a skillful trickster, who numbers amongst his dupes some of the most distinguished authors and statesmen, half the publity of Europe, and Louis Napoleon himself. and that all the phenomena which occurs in his presence belong to the catalogue of jugglery ! Now if the Tribune really believes this, in view of all the evidence to the contrary, its alienation from reason and the caim of all human probabitities must be so complete that it would be useless to waste logic in such a hope less case. If it does not believe that all mediumahip is jugglory, what can it mean by constantly intimating that it is? And how long will it labor to stultify its readers by assuming, without evidence, regardless of facts, and against reason, what half of them know to be untrue?

A Card from Busues Mardinge.

Emma Hardingo desires to tender to the friends assembled on the occasion of the late pionic, her warmest thanks for the noble testimony they there rendered of their interest and appresiation of the cause in which she is now specialty engaged, namely, the rescue and reformation of outcast, fallen women. To the different speakers who so eloquently plead for these hapless mes, and to the warm, loving hearts, through whose uch hands the sum of twenty dollars was collected in

ald of the fund now raising to build a self-sustaining institution for them, Emma Hardinge can offer no blessing so fertent as that which the still small volce within each generous breast can speak. Time was

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GREAT DISCUSSION

appeal to arms. There is more of meroy and peace in does not precisely appear; though James had been sensuous gratification afforded to each individual. the world now, and less of cruelty and war than in the told by his mother that her brother had promised to The Abington picale "revelers" have at last shown ages past. We are not to form our opinion here, write her, but for some reason unknown no communifrom an occasional outbreak of passion and riot in cation had ever been received.

the midst of a dense population, not from the fact James wrapped the sauce-pan and contents in a pathat man still struggles for Liberty, and the exercise per; when his mother returned ho gave ber a half-engle. of his patural rights. No. These, under cortain cir. and with his fortune under his arm and with a light oumstances, are the concomitants of his progress, heart and one bright image inside of his vest, he quiet But we are to remember, as essential to an enlightened by sented himself in the York ville omnibus, and was judgment, that the love of war, and the mere pass soon at the residence of his employer. When in his sion for martial giery, has censed to be the common own room he locked his door, and on counting his impulse of man.

money ascertained that he possessed four thousand three hundred sizty-nine dollars and fifty cents t The hero of to day has a pobler struggle-one in which the intellect and the heart are engaged. The change is everywhere perceptible. It is seen in every business, and very soon secured the hand of the fair moral movement, in the institutions of all countries and in the literature of the ago. The general policy daughter in marriage.

in the light of the Spiritual theory, this case admits of all nations is gradually assuming a more pacific character. The voice that counsels peace is heard in of an easy solution. The uncle being aware that his the palaces of kings, in the councils of nations, from designs respecting the treasure had not been carried the judgment-sent, the pulpit and the press. All over out, and perceiving that his nephow was in a situation the civilized world man is beginning to feel bimself to require assistance, went to him while the latter was a way, and the aspirations of every true loving soul asleep, and made the communication by a direct infugo up after a blessing for the hearts that bleed, and sion into the mind.

the eyes that weep.

Man has well nigh gained an altitude from which he While on a visit to Scotland, a small village is may overlook the defences which time, custom and Windham County, Conn., we made the ocquain tance of prejudice have, reared around the institutions of the a man who had been the occasional recipient of spirit Past. These monuments, durable as the sculptured ual impressions, communicated generally during the marble, tromble at his thought. The soul, like the hours of sleep. In the course of one interview, he sea, flowing back into its own depths becomes mighty. related the following singular experience. It should and with each advance the fabrics reared by the Ages be observed that he was engaged to a young lady in the are shaken and borne away. The progress of the neighborhood, and the day was at hand on which it world, like the billows of the deep, is characterized was proposed to legalize their union.

by certain periods of recession. The great wave that We were standing on the bank of a stream whose has just swept all Europe, is setting back only to be waters, like the currents of life and the ... tides in the succeeded by another and another which shall bear affairs of men." were divided, broken and interrupted down, and submerge the last barrier to the freedom of by many obsideles, when he related his dream and the fulfilment as follows :- He slept, and dreamed of walkthe world.

In this period of transition-with the old dynastics ing on the bank of that stream. Buddenly the object of error and oppression failing into roins on every of his love appeared walking by his side. She was ar hand-we need light in proportion to the dangers of rayed in white, flowing robes; a white handerchief the passing hour. The midnight tompest, when thun- was folded under the chin and tied on top of the head. der answers to the voice of thunder, and the winds Her countenance was pale as marble. After walking howl fearfully among the mountains, may awe the by his side for some distance, she extended her hand to traveler; but not till the light flashes out from the him and said. "Reuben-I must leave you-farewell," heavens to show him the way, is he prepared to go and anon disappeared.

forward. So it is not the mere comminging of moral elements—act the thunder of the shock when old great hasto to request his immediate presence at the systems find their equilibrium-not the echo, nor the residence of the tady he had selected as his companior shadow of a great thought, will realize the wants of for life. He immediately obeyed the summons, and the age. But the spirit fires which the armies of pro- found her the victim of incurable disease. Her stricken gress kindle in their rapid march; the beacon lights form was invested with white apparel, and her whole that shine in darkness, from the valley and mountain, appearance corresponded to his vision. He seated or gleam from the face of the troubled sky-these himself by her hed side to watch the irregular and fee reveal the ascending pathway, through which Angels ble putsations, which too plainly indicated the last invite us to our destiny. efforts of expiring nature. At length the held out her hand, which he pressed in his own. For a few mo

Lord Brougham asked in the House of Lords, on the ments the ellence was only broken by the fiful respira-Sth inst., if any information had been received by the tion of the patient and the wild throbbing of the heart Government respecting the slieged bombardment of that already felt the weight of its great affliction. The Palermo, trusting there was no foundation for the re. white hand was motionless and pulseless; and as the port of so unexampled an atrocity. With all his re. spirit went out from its fair shrine there was a faint spect for non-intervention, he must express his hopes for the speedy liberation of Biolly from the tyranny to which she has been subjected.

the world that the bread that eats the sweetest, is that which is bestowed on the hungry; and the cup which

yields the richest dranght is formed of the priceless pearl of charity, illed to the brim with tears of kind. ness and sympathy.

Emma Hardingo begs to say that the sum collected from the unprepared purses of hor generous friends.was brought to her by her friend and host, Capt. Simmons, of Plymouth, in whose hospitable home she romains, sick in body and anxious in mind, devising fresh plans to carry on her arduous undertaking. The James presented his widewed mother with two hon. little heap of substantial aid, watered by the tears of dred dollars, purchased an interest in his employer's sympathy, and shining with the sunlight of human kindness, came to her as if it had been engraven with the finger of God, demanding, "Is not my strongth

enough for thee?" It but remains for her to add that this little sum is transferred to the honorable keeping of Edward Webater, Esq., of Salom, Mass., one of those who is neither ashanied nor afraid to risk the stalatess pame he bears, by acting as one of the Trustees for the sums collected in the State of Massachusetts; and that next Harch Emina Hardingo will berself (whilst engaged as the Sniritualist speaker for that month in Boston.) report to her friends her year's campaign in behalf of the unhappy ones for whom she is sent forth, and attempt, at least, to lay before a Boston audience a full detail of the whole plan. its bearings upon the cause of morality, health, science, and reform generally, and the most forlorn and forsaken part of the community in especial. These who desire to obtain information, or pamphlets of the design, can apply by letter to Emma Hardinge, 8 Fourth Avenue, New York, Dr. Gardnor, of Boston, Mossrs. G. L. Walker, I. W. Bange, J. Nichols, and Mrs. Owen, Trustees in Lowell, Mass., or Edward Webster, Esq., Salem, by all of whom contributions will be gratefully received. Plymouth, Mass., June 20, 1860.

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From the prefatory remarks of Senator Sumnor, in his speech on " The Barbarien of Slavery." we extract the following:

"i have no personal wrongs to avenge; only a bar-barous nature could attempt to wield that sengeauce which belongs to the Lord."

It is soldom that humanity receives such a decided ompliment at the expense of anybody's "Lord." Paron Brownlow says that when he reached the atmos. phere of Washington, recently, "he felt an uncontroll. able desire to steal something." Judging solely by the doings of politicians at the National Capitol, we well might question whether they had any Lord at all, were it not for the fact that they employ a chaptein 1 But the Hon. Senator shows us, in the above quota. tion, that at least ng has a Lord with a vengeance. However progressive he may be in his political theories, bis "Lord" is decidedly behind the times. But perhaps his conceptions of Delty are as good as we have a right to expect from any one who exposes blmself to the foul malaria of political life at Washington. Lawrence, Mass. F. T. L.

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The Mlessenger.

6

Tach message in this department of the lianness we claim was spaken by the spatic white mannes it beam. Burough Man 11. Consary, while in a condition called the Tranco Bate. They are not published on account of iterary ment, but as beats of mits community to those friends who may recog-

Dist here. We hope to show that spirils carry the characteristics of their estil-jile to that beyond, and do away with the cross-ous for that they are more than restrict here. We televe the units should here with the spirit world as it is-should learn that there is ovil as well as good in it, and not expect that purity alone shall flow from spirits to contain.

morials. We ask the reader to secrive no deciding jut forth by spirits, in three columns, that does not compact with his reason. Each represents so moth of truth as he perfortes-o more. Rate can speak of his own condition with both, while he gives opinious merely, relative to things not ex-restanced.

Answoring of Lottors. As one medium would in ne way source to answer the felters we should have sent to se did we undertake this branch of the spiritual phranemo-se, we cannot attempt to pay attention to future addressed to spirits. They may be sent as a means to draw the spirit to our electer, howaver.

Visitors Admittad. - Our sittings are free to any one who may desire to attend. They are held at our office, No. \$1.2 Brattle strout, fieston, every Tuesday, Wedneeday Thursday, Friday and Saturday inferneen, commencing at many-rast recollect; after which time there will be no admittance. They are object desirably at helf-jest four, and ristors are expected to romain until dismissed.

this.

MESSAGES TO BE PUBLISHED.

The communications given by the following spirits, will be published in regular course. Will those who read one from

apirit they recognize, write up whether true or false?

From No. 2045 to No. 2117. Friday, June 1.—Why dhi Jeans weep at the tomb of Laza-rus, and was his power limited while on cartil T George P. Towkshiry; William L. Warten. Soluriday, June 2.—What is limpe, and what is it worth T John Wilson, Buston; Georgo Locke, Lowell; Bally Brow-ster, Dorchamist.

stor, Dorchentet Taciday June

stor, Durchester, Tuculay June 5,--Shail we find God in Heaven? Lucy Math Freeman, New York; Guorge William Day, Gineha-nail, Ohlo; Mary Mahoney, Hoston; Invocation; Hursco Heave.

Hen, Outo, Law, and Statistics, the Spiritual Condition and Beniny of the American Constituent? Skephen Appleton, Hartford, Ct.; Emily L. Burgess, Williamsburght; Buly Ab-bott, New York. Thursday, Jane 7.—What is the state and disposition of

Thursday, Jane 2.- What is the faith and disposition of the Sprit of Theodore Parker is his new home, and what his depactions, powers and abilities? Albert B. Temple: Mary Jane Powershi; Timothy M. Jarker; Mary Colo; Eben, to

Jans Fordwai; Timuthy M. Darker; Mary Colo; Zhom, to J. N. II.; Ircos. Pridag, Jans 8.—The Mission of Judas, and the Pree Agency of Man; Coroline Bianchard; Thomas Bubyer, New Market, N. II.; Hunry Wakefield; Nancy Bull, Manchestor; Philip Keene, Memphis. Solardag, Jans 8.—Inamoriality of Infants; Thomas Shole, Mathorough, Eng.; Versierie Vanuzo, Boston; Margaret Sullivan, Boston; Henry P. Stovens. Toradag, Jens 13.—Villi not Gol publish the wished with exclassing Jans 18.—Ulli not Gol publish the wished with exclassing Jans 19.—Ulli not Gol publish the wished with exclassing Jans 19.—Ulli not Gol publish the wished with exclassing Jans 19.—Ulli not Gol publish. W. J. Peirce, Augusta: Dost, Thomas Goyer Widnesdag, Jans 13.—Ubi not Christ die, that through bis Josth w nuw Inherit Interral Hof Basan Shuby, Chiches-ter; Abraham Ricks, Indiana; Charles P. Worthon, Banger; Zillen Reward, Boston, Thuridag, Jans 14.—The Jeniouar of Ged; William Pri-

Thursday, June 14.—The Jeslouav of Ged; William Par-ker; Hirsh B. Talbot, Juli River; Charles B. Watkins; In-

secation. Friday, Just 15,—Investion; Why do all spirits differ The survive start of sublicity of Since 1. Handricks while epocking of epiritual things? Simon L. Rendricks Dizie M. Allon, St. Paula, Min.; Col. Sostor, Dorchostor; Eduard, No. 2.

Edward, No. 2. Saturday, June 10.—Invocation ; What is Nature? Joci Nasan; itenjamin Tottle, Barnstable; Catharine McCarty; William Capen, Boston

num Caler, Loston. zerday, Jane 19.— Man, the living soul: Augustus Hale: illa; Stephen Possley; Thomas C. Draper, Northik M.

Walawaday, Juns 29.-Invention; May we ever expect to Bud perfection upon Darth ? Bedjamin Taltin; Jamos Welch, Rast Boston; Elizabeth Ann Bhotton, Now York.

Modern Spiritualism.

"What is Modern Spirituniism, and where will is lead its

These are the questions given us to speak upon to-

day. Modern Spiritualism is to us the ultimatum of things dense theological darkness-a star that has arisen from the roligical barkness-a star that has a star the start and the start arises are start and the start arises are start and the start arises are start are st

the roligious horizon to lead must to pass—to a knowledge of binself and (dod. And, agnin, Modern Spiritualism is the second ad-vent of Jesus Christ. Jesus the spirit. Jesus the mar-tal, who walked among the sone and daughters of elgiteen bundred years ago, walkuth among the sone and daughters of to-day. Although olothed in another form, and given under a new dispensation. nevertheless Jesus walks to-day in Modern Spiritualism. The same nowser the worked miracles through Jesus the neulium. Jesus whilks to day in Modern Spiritualism. The same power that worked miracles through Jesus the neullum, works miracles to day. Modern Spiritualism gives to her followers that which all Rollgion nover did give-it gives them here in the form a knowledge be-yond this time. It illus the vell between the two worlds, and shows the mortal face that there is a fu-ture life beyond this time; and it not only gives that knowledge, but it noise out the necellar blacks of that ture life beyond this time; and it not only gives that knowledge, but it points out the peculiar places of that life. It takes away its fear of change; it unrobes the messenger of death, and robes him in bifiliant colors. The moule of past ages were taught to look upon him with fear; but the children of to-day, who sit under the light of Modern Spiritualism, are taught to hall the messenger as one of great joy. to make you to change from darkness to light. The ancient tell you that mystery enshrined their food the new upon to the under during him; that

This socients tell you that mymory channed that God; that you must not seek to under-hand him; that he was a God far from you, dwelling in temples created by fancy, nothing real connected with him; while Modern Spitiualism brings your God algh anto you, and bids you cask off all fear, and to learn to love him by knowing blin. On, then, how priceless a gift is

James Casey.

Captain William Elliott. It's a guad while sizes i went away, and i have most forgetten how to talk. By hanne was Captain William Elliott. I belonged in Machus, State of Maine. I've here he how or talk. By hanne was Captain William Elliott. I belonged in Machus, State of Maine. I've here he how or talk. By hanne was Captain William Elliott. I belonged in Machus, State of have a great face. I suppose I am fore to day to please an old filend of mine-ble mane is Anneed Shaw, and be thinks he will be very much please III formet fore. I am such of head, or nine, and we wree pleas saally acqualated, while here, every way hat I don'd have at I is on account of filend bit I and not forgetten about it is so long ago. And I don't think forgetten about it is so long ago. And I don't think have appear tright. If I could talk to him, I should tell have some here, the here, which have to inited I have to have and the line is from here. I belong ago. And I don't think have appear to some here, which have the houst for. The some there, I am such a blott is here here and here is a blott of here and here is a saally acqualated. I is so long ago. And I don't think have some here, from here, which have the here. have and the here, which have the here is the highest; the most forgetten about it is so long ago. And I don't think have a terest is a blotter in a little matter J had matt forgetten about it is so long ago. And I don't think have and ender the state is the highest; the most have and enter the state is the highest; the most have and enter the state is the highest; the most have and enter the state is the highest; the most have and setter him after of an eith a don't fan-him as bane here. Which has laformed him have an enter, it is here, is here here is highered him have an enter the state is the highest; the most have and setter him after of an e will bold with gold and precions stones. Will nature samethou such a beleft Never. I'll make a proposition like this: If he will will fori

May SO.

Just gook one news from nere, which has intrinded inthe link people can come. If they want to, and have con-versation with their friends. I'll make a proposition like this: If he will go somewhere where I can speak to him, I will come if I can, and f think I can, and f will then give him infor-mation in reference to what he wishes to hear about, it it think is right. I take very pleasantly situated here, although the folcals tell not have not made many moves. I do n't form troth. Come and walk with us on the great know why I am so very quict, but I support shall soon take a start, and go along with the friends who are looking down upon me. Mr. Shaw lives mer Boston, and all his relatives with you: the old whall pass away, and the new shall be like the morning sun in your midst. Muy 31. Mr. Shaw lives near Boston, and all his relatives be like the morning sun in your midst. Muy 31. are near here. He was very young when I left. I Was particularly acquainted with bis usele. William Honry Jewoll. Shaw, of Muchlas. He as particular as you can with here of the state of

BANNER

Perhaps it will be useless for me to make the ak-tempt I am making to-day: but we can never know how mach we are capable of doing until we try. Per-haps I return to find my people scattered; and the friends who once knew me have perhaps forgotten mo. I was born in the town of Sali-bury, Mass. I lived Duffield Carloy.
 So it's possible is have come without meeting my shadow 1 That man. Adams, has placed himself before me every line 1 have presented myself to come har in the town of Sallsbury. Mass. I lived me every line 1 have presented myself to come har in the town of Sallsbury. Mass. I lived me have one charts the do n' cross my thoughts.
 Was born in the town of Sallsbury. Mass. I lived there would guite a young man. I am not quite size of same to the guite a young man. I am not quite size of same to the same in the count of a meet with one one size. Say to him that he will gain be an off it was twenty six or 'wenty-six or 'wenty-sign yone of he is acquainted with be an There same and pointive bedy. I have to be, there are so many oppoing me. I never did cone to earth that. I am a stern and holity be hay. I have to be, there are so many oppoing me. I never did cone to earth this. I am often called upon to make myself known at effects and there i lied, and there i lied. I will here may the board the was to have to be an active of the spectra bay on the same time of the spectra bay and i will here take occasion to wenty care here many optic. I was uncentral bay and i will here take occasion the spectra bay and i well to assert it. The question was aked at King Y'' Hee as before 1 let my bady. Another question the sourt in the fort may bay. Another question the sourt optic is sole, and will access the to asset to be specifies when the fired with weat the specifies when the the subst of the weat the specifies when the state of the specifies and there is a same to the specifies of the specific and there is the state is the specifies and there is the specifies and there is the specifies and the speci So it's possible I have come without meeting my shadow! Thatman, Adama has placed himself before me every time I have presented myself to come here, and I never think of coming that he do n't cross my thoughts

Charlotte W. Starkley. I was most affail to come here. I should n't thich was most affail to come here were the guidance of his own senses, which are observed where he was talking, and I knew I had got to come here were the guidance of his own senses, which are observed where he was may tar. My name was then the world here were y feeble. My name was Henry Jewell. If the name and facts shall be very happy to know I am not forgotten. My name was Henry Jewell. If the name and facts shall be very happy to know I am not forgotten. My name was Henry Jewell. If the name and facts shall be very happy to know I am not forgotten. My name was there is an observed to come day the very happy to know I am not forgotten. My name was there is an breakes, together. And the searchet fever, and measles, together. My father is an Brondway. He would n't like if the stort. Angustus is eventeen years old. I had all what i had to say: but when I was strat. I had all what i had to say: but when I was strat. I had all what i had to say: but when I was strat. My mother's name is Henristia. I was sick mean they and hering that man [Jamae Casey.] swear. I hory of it. What makes you have such forks come My mother i an well and happy, and I 'lh have everything all ready for her when she comes. She 'll here when i was ne. Tell my mother I am well and happy, and I 'lh have great many to care for me, and I shall hearn how to take care of mother when she comes. I have seen my seen y for. May all there when she comes. I have seen my seen y world. Here, the when she died when she belong to blin. Tell Massa Henry say is mass. Here wher I know here. She was with mother when when he usen here the poly to blin. To when a have a hear. Intego was thin to find d plokanianies. I have seen my seen here along the plokanianies. Here wher I know

bave forgatten how she loaked when she died; but when I saw her I know her. She was with mothor when she died. Can I go now? I feel very fired here. Yes, I'll try to come again. Hu feels cross sil the tinker only once if that man comes again. Hu feels cross sil the tinker only once if that man a while he loaks sorry, and then he gets cross signin. Tell mother I don't know much about here, for I haven't been here rults long chough to learn much. I guess everything nint quito as she thinks it is. I was never very well, and I guess it's best I did n't hys any longer. I had the scrolla lifet, and a nab-sccess on my neck, and here was a great scar there; and it's just as well I did n't two, for a great scar there; and it's just as well I did n't two, came that would it you have been secon. Father med to feel had hour it o have not shrong conting. A great scar there; now, They said if my hody had been strong congo to have gone through with that wickness. I should hour it on have gone through with that wickness. I should hour there and hey were human. If ke myself i lat. May 80. May 80.

LIGHT.

want to. ing on here.

 \mathbf{OF}

BY INA ALEND EBERMART.

I saw a noble, upright girl,

Whose frank, free nature scorned a lie, Whose kindly deeds and loving words Were thrown to overy masor-by

As freely as the loving moon Throws beams of light to every eye, And then I deemed the wise, whe world

Would bless the girl and call her good. And fence her 'round with care and love As rocks and flowers feace the flood-But lo ! the world reviled her name And slimed it o'er with sin and shame i

1 saw a hag whose wicked heart Was bolstered up with crime and pride.

Ambition, just and base deceit Within her soul sat side by side. And from the world to hide her sin Bhe freely flattered, fawned and lied.

And then, I deemed the wise, wise world Would see her vileness-fear its sting, And scorning all her flattering wiles Would shun the wicked. losthsome thing : But lo I the world with wild acclaim,

In rapture shouled forth her name ! Oh i would be wise, deluded world, How long shall scheming baseness rule. And frank, free goodness feel the scorn

That should but follow fiend or fool? Chicago, 14., 1860.

VALENTINE GREATRAKES.

MESSAS. EDITORS-I have found the following ac ount in substance in an excellent British miscelland aus publication, and thinking that it might perhaps be worthy of notice, I have written it out in a condensed form, and send it you for inspection. You may or may not have heard of the individual, though I have never seen a notice of him in any other work, and the one I condition arises upward from two to five feet. varying extract it from I believe to be a rare book-in this ountry at least.

According to the account, It seems that there existed n the time of Charles II, of Engined, an Irishmon mown as Valentine Greatrakes, (or Gratrax.) "who assumed to have become possessed of the power of healing by the touch." After various movements incidental to the Irish Re.

ic could cure diseases by the touch."

An accidental case of a scrofulous person, applying him to test his belief. In a few days a large tunior burst, discharged itself, and was healed by the application of his hands.

" Numerous cases now followed in rapid succession. till at length, about three years later, an epidemic feve broke out in his neighborhood, and he believed himself areat number of them."

Afterwards it seems he undertaok to oure every vari ety of discases, until he was ... clied into the ecclesiasinvitation from his old commander. Lord Broghlil, now Earl of Useory, to come to London to underlake the cure of the Counters of Conway, determined him. in 1666 to quit Ireland.

"His remutation had preceded him to London, and him at Whitehall; but his prefentions do not appear to have been believed or admitted at court. He now visited the hospitals every day, and is said to have cured many."

book, of extartion; and it was asserted that homore tended to derive his power from a voice in heaven." olentino Greatrako's

what the devil is it?-oh. Brewer. I was thinking of down. It corrobutation of his statement I (11 soy elecated spirit indusace. My addience was much af-ter preity much all the time; I used to like it preity that ber appendix making was bruken, and the skill of the feeled by a Joyous, happy spirit control. All at once well. Answer-No, I don't go to the feland now-do n't though a strong band had gathered it into four the other and the field its and the statement of the flow of the f rell. Anover-No. 1 don't go to the Island pow-do t't though a strong band had gathered it int fidda and it though a strong band had gathered it int fidda and it is a var to. Anover-Yes, plenty of fighting and quarreling go. it gave way-no part of ber cloublag could have pow-and to: Anover-Yes, we cat; but It aint anything like cat-couch but just by reached. nor was there anything it is a var to part of ber cloublag could have pow-shily touched the tree, for the extreme of a first filled. Anover-Yes, we cat; but It aint anything like cat-couch but just by reached. nor was there anything the entreme for mard dive beautiful little ing on here. Ansecre-Yen, we cat; but it aint anything like cat-ing on curith. Well, captain, how do you go from here? Do you make a die of 11? Well, i've been through that nices it don't score me. I can tell you. Written for the bianner of Light. THE WIBE (?) WOBLD. Not tak Auryn Wunnam.

CORRESPONDENCE.

Interesting Trate, &c.

Massus. Entrops-You received my last journal from Naplerville, from which place I went to Dixon, one of the loveliest lowns in the West. It is situated on Rock River, in Illinois. Your first view of the get onto the bed, and lay down on the child's neck and town is from a hill, presenting a scene worthy of the uencli of Italia's best artists. The town is divided by Mississingi, "The Father of Waters," three good tests, and my delinestions of character were haps it would be well for me to state how and in what gradually increases as I proceed with my discourse, which is always extempore and without forethought. Soon I find that I am dual-that is, I see myself standdesk and speaking to the audience. During the time cidents in the lives of many present are clearly before me, their natures, the times when they occurred. Ac. I be in their midst." At the conclusion of my lecture, my dual condition Such was my vision of the conclusion of my lecture, my dual condition that there little angels went to were parents, and had becomes a unit at this point. I perceive a magnetic

animainess of those present. When this condition fully predominates, I then throw out mind over the audi ence, at which I perceive a magnet ray from my brain extending out to the audience. This my of magnetism is met by a carresponding current from some person in other light until it rests upon its author or brain reser-

bellion in 1641, in consequence of which he was obliged voir. If the person is intellectual, the upper region to fee to England with his mother, and after having of the cerebrum is most illuminated; if very spiritual held a commission under the Parliamentarians in Lord and full of love, as well as intellectual, the trontal re-Droghill's regiment, he returned to his patrimony in gion of the corebram, together with the eyes, are re-Ireland under the restoration. Being afterwards de. markably illuminated. If the animal propensities prearived of cortain offices, his want of employment pro- dominate, the illumination is on the cerebellum. If luced babits of contemplation, and in 1002 who began the party possesses large spirituality and intellectualit to feel a port of Impulso or inspiration within bim that ty, with firmness and large combativeness, the Illumi. nation is more general and not as brilliant in the frontal regions, as when possessed of moderate firm. to his wife as the indy bountiful of the fillage, enabled ness, with small combativeness. If the animal pro-

dominates fully, with large sensuality, the illumina tion is confined entirely to the cerebellum, and far from being clear or luminous, frequently barely per captible, and always unpleasant when met with.

It fallows, of course, that I can delinente the sniritual and intellectual man or woman more readily than those called upon to visit the sufferers; he did to, and oured possessed of large animalness. When my mind is fully concentrated on an individual, that which I wish to

know, or rather the past of that individual, is present reading.

garden of the West by and by-not now, unless you Many marked incidents, during the past winter, have occurred through this power of reading men. are strong and brave. This is no place for minus de affecting large audiences unto tears. May I give one pendent upon others for strength. You must think and act for yourself, and be strong in your purpose to or two to your readers, dear BANNER? Many will be his reception was extraordinary. Charled II received pleased with them, and there incidents will assist in an succeed. One must watch and pray, which means

watch and work, to make a mark in California. nulling the baneful influence produced by Bro. Spence's non-immortality platform, and also fully corroborating I left Encramenta nearly three weeks ago, for Novathe problem that the wicked as well as the rightcous. da, where I had been invited by a handful of filends. the child as well as the adult, the young man as well to locture. I was obliged to travel by slage, as that is He was soon afterwards accused, in an anonymous as the old man, have a splittual entity after the form all the public conveyance there is over this country. crumbles to dust. In the fucidents I am about to except sleamboats, and the short distance of twenty. relate, I aver that I had not any prior knowledge of five miles of rail. The roads are terrible here, and to. He immediately published a defensive book, en- the parties or facts herein related, and these whom they drive at such a fearful rate-changing horses every ansare will place contradiut my assoritone if ion or twolve miles thus the distance li

came near me, and thus he spake: "I am little Toney, Look and ecc. I left the form eight years ago. Papa

was sick then, and mamma had some friends with her. was then eighteen months old. I went to sleep. Mamma carried me up stairs and laid me down on a bed. Triept so sweetly !"

I then sow the room, the beds and I sow a large cat face. The cat then placed its mouth to that of the child, and began to work its feet and paws, which it pencil of Jislia's hest artists. Just own is divided by the river, where water an ward flow toward the mighty the truct of the set her al Water." I lectured in Dixon five times, commencing with a lower room. One of the women remarked that the medium-sized audience, and clasing with a fall house child slept a long time. Yes, said the mother: I will of attentive listeners. I gave to the audience two or 60 and see kim. I followed her (in my vision) up stairs to the room; and as she approached the door, the recognized by the audience as most remarkable. Per. cat left the child and went under the bed. The mother opened the door and looked at her child. Noticing its manner I delineate a man's character. When I first pallid face, she accounted for help. I then naw a man enter the desk, I am in a perfectly heatiby pormal approach in undress, and as be entered the door, I saw condition, yet conclous of spirit control, which the cat leave the room-he also noticing the cat. They all approached the bed with fear and trembling. Their child was dead. The child then showed me two red spots on its little shoulders and breast produced by the tig by my hody, and she see my body erect in the working of the cat's paws. The child then went again to its father and mother and kissed them so gently. my physical mon is speaking, my spiritual man takes laying an arm around the neck of each, exclaiming as ing physical into it speaking, my spirituat man takes haying an arm around the neek of each, excisining as cognizance of the thoughts of the nudience, and can always tell when the audience is pleased, or otherwise; and if I find a clique in the audience dissatisfied, my normal condition throws out a magnetic current acces, all wept pure tears of joy-all were comforted - which brings them at once under a receptive infin ence, and then all flows smoothly on. Spirits are Holy Spirit was there in our midst, and I never so fully requently perceptible to my exterior senses-past in. realized the truth of Jesus's saying. "That where two or three are gathered together in my name, there will

Such was my vision of the children, and all those emanation resembling an autoral light around the little ones in heaven. Most assuredly we are surhead of most persons in my audience. This surgrain rounded by ministering splitts, and Jesus said of these little ones. " Of such is the kingdom of heaven." Mr. in proportion to the splittuality intellectuality and Drown and his lady, the parties to whom little Toney went, proved to be his parents; and the mother first corroborated all the facts as related, except the cat. which she knew nothing about. The father then stated that that was also true; that he did see the cat leave the room as specified, and also noticed the marks on the assembly. My mind or splittlight follows up this the child's breast as described, and always thought in bls own mind that the cat was the cause of the child's

death. Such, dear Banner, are two of the many facts that I am continually coming in contact with. They are spirit-measures from the land of the hereafter. How beautiful the contrast when compared with the cold, materialistic proposition of Prof. Spence. How cheer, ing thus to be greeted by our darling ones that have passed on before us.

Do we not see in these spirit manifestations the most beautiful works of God? and can we not exclaim with the good old Simeon, ... lord, now lettest thou thy servant depart in peace according to thy word. For mine eyes have seen thy salvation which then hast prepared before the face of all neople ?" Has not the church been looking long and anxiously for the second coming of Christ, and Io, when he is here, they will not Yours, E. V. W. receive him.

Letter from California.

DEAR BANNER-I found the spring-time deliciously with me. Sometimes I see it; sometimes it is spoken flying while I was loltering in the charming valley of to me in so many words. Again I perceive it by or the Sacramento, almost forgetful of my porpose; but tical court at Lismore, for having prelended to act by to me in so many words. Again I perceive it by or the Sacramenio, almost forgetful of my porpose; but the inspiration of the Holy Spirit." This was denied through spirit.intuition; again scenningly I stand in he bright day I wakened, and an new agein in the dim past, by the side of the person i am field sowing seed, the fruit of which you will gather In the fature, some of you; for you will come to this

Modern Spiritualism ! True, it had its bith among the lowly; it was usbered

into the material solvers under dark conditions; but into the material sphere under dalk coulditions; but the power of Almighiy God was purfecting it through the darkness; and now the lastre of God, shines not only on this continent, but afar from you, where heathen souls worship their God-even there Modern Spiritualism is known. It matifests to one child in one way, and to another in another: each understands exception the last a subject in the list of

one way, and to another in another: each understands according to bis own compredension. for the tied of blodern Spiritualism has given it many garments to please the senses of each soul; but, behold, each color blends with the other. Look where you will, among all the theologies of life, and you can find no such brilliant flower as Mod-ern Spiritualium. Dring the graces of Jesus into the temple of to-day and see how beautifully they harmon-its with the buils coming to you typer.

temple of to-day and see how benutifully they harmon-ize with the busis coming to you overy hoor. Modern Spiritualism is a religion—an all glorions and holy religion—for to us religion is Mnowledge of the spiritual, a descine, a longing for something higher, holior and better. Modern Spiritualism never stands still, but beckons her votarles on word—says. Stand not still, but beckons her nother, brother, shier, friend, iam teaches the father, mother, before her as never that there who have neared up holem them are net ato is that those the latter, mother, brother, aliver, friend, that those who have passed on before them are not after off, but bigs unto them, and capable of comprehending their every thought; and if this power is theirs, surely they are capable of benefitting the race. That spirit which was bound in merical form is now free to not out its own mission, and assist the weary ones in mortal.

For many years dense spiritual darkness settled over the earth, and when the children of earth were slitting the earth, and when the children of earth were slitling in darkness, they cried aloud for light: and, in answer to the cry, light has come, and Jeaus has returned again; and the spirit of peace, which scenningly slumberus, is shuing with greater glory. The light is brought to your midst, and many temples may be illumined by it. Uld theological foundations are trembiling in conse-quence of she power of Madern Spiritualism. If it were crit, it could not penetrato the high pinces of life—it could not mingle with, and become a part of, God himself: and if men will only reason with the spirit of wisdom in each other, they will understand that Modero Spiritualism is of Hod. The manifesta-lines that come in a variety of forms and conditions, come by the power of the game find who

Units that come in a variety of forms and conditions, come by the power of the same limb who created you. Modern Spiritualism leads her followers away from the past; and shows them the glolles of the present and future. It tells them that they have manghe the do will the past, save as it is in hurmony will the pres-ent. It thids them eachs to mourn over sins committed years ago. It wipes away the tear, illumines the face, and gives them the blessel assurance that they are children of our Father, and are cancel for by him. It points to every one the way of duty, and says in thun-der tones. Do thy duty to thyself, thy neighbor, and thy God.

Modern Spiritualian brings a beautiful hud of knowledge, that taketh away sin; for sin cannot exist wher knuwledge dwells, for the soul which has a perfec-knowledge itself caunot sin and cannot suffer. knowlegs of fireff caunot sin and cannot suffer. It leadeth not her followers down to death, but up to eternal life; and that which was dark to them, is now all glorions, and clothed with a part of heaven. True, there are many errors floating upon the new found ees; but man, created in the image of food, has a something within and around him which will point

2i

out the error and the truth-and he has only to at the one, and dicard the other, only to consult the God within, and straightway shall be learn to hold fast only to that which is good. Bo, our questioner. Modern Spiritualism is to us a

glorious resurrection morning; and is it not the same to you? Behold the many thousand souls being resurected by this new and glorious theory 1 liejoice, then, by reason of the gift. Praise God, because it came in by reason of the gift. by rearon of the gift. France Goo, accurse it came in your ilme; fear no longer to grasp lis truths, to wonder in its temple, and to preise the God of Hosts because of its infe. May 30. of its life.

May SU.

It of the set of the s

If I were now the series of the series power is the test of the series o

You are taught to feel that man was created in the Image of God. This is so, because nearby in position of positive and positive for the positive of positive of positive and positive of a standard sta

Our questioner may think he can understand God your han betler according to his own theology; but we think have to g not. If he will examine himself and nature, he will see that God is as we have represented, and could in *Ammer*

wise be any other: from the fact that man is created I got shoved out too soon

Advances, and the individual provides and could in *Anness*, and to it is a state of the field in a state of the field in and checks and bey; such an one as the flawers understand him; for their and on growth without the state of the field in the state in the state in the state of the field in the state

As God created all things, he created all things to they don't. I'll let them stay in ucil when they come understand him; for their can be no growth without here. It's a proor rule that won't work both ways.
 beadic nee. The flower must inderstand God, or they i would not live. The atmosphere contains certain portions of positive and negative outries attraction. to sustain sego: I worked for a man by the name of Worren you in positive and negative power. God is perfect before that. After I worked for the man on Sea street, everywhere: I care not where you look for bim—he is

here, and they all seem to be looking for the fulfill-ment of their own faith; and I don't know why I may

London, 1660; "and in it indignantly repudiates the keep notes.

Anna L. Pearce. Anna L. Pearce. Anna L. Pearce. Anna L. Pearce, wife of Captain George Pearce, of Bostra. 1 died on baard ship, on the pasage from Rib bero. It is now mine years more that time. Multi-disease was cholern. I was twenty-three years of ago I wish to communicate with my huband, and they tell i wish to communicate with my huband, and they tell i wish to communicate with my huband, and they tell i wish to communicate with my huband, and they tell i wish to communicate with my huband, and they tell i wish to communicate with my huband, and they tell i wish to communicate with my huband, and they tell i wish to communicate with my huband, and they tell i wish the place to come. I was sket twenty-sure of if i could talk with them. I 'd like to hours only. I had been married h little over one year, and that was my first vayage. Will you publich this within a month? A Triupe God. "Are we in understand God as emb-dying Raihar, Bon and hoy Chost's at do we do use the duying Raihar, Bon and how how to not head the below in a Truno God?" These are the questions given us to speak hipon today. A conciling the out know is and and more there in the way form in the same. New in monthe is and the way form and a wake of the own is a more an line way and not beyond. I have a desire to the a hoppy as fod will uake me, and not keyond that, i died with wy full have me, and not keyond that, i died with wy full have me, and more and and maked up with all my oil prejudices, and my faith the same.

Answer .- No. I aint happy. I kind of feel as though

Great and Strange Cure, in a letter from himself to the Hon. R. Doyle," not strictly true. 1 copy from memory, as I never and you will find yourself there, if you are able to find yourself at all, after the jostling and pounding you No. 1. On the evening of the second Babbath of

call from heaven, and produces a cartificate from the then Bishop of Chester, who says. The letter which I December last. I leatured at the Melodeon, Cincinnail, received from him had no such passages savoring of Ohio. At the conclusion of my lecture, Judge Castor, neous work referred to, that "though Greatrakes do presented to me was a respectable looking young man. clines acknowledging a direct miraclo in endowing the impulse, he had been afflicted with violent headtimes, without producing any effect; but now, when was in danger through violent means. I then describ

so troubled, he no sooner puts his hands to his head of the incidents. Then I referred to an incident than the pain is removed and run out.' He also adds where he came near losing his life, and that, too, that there are some pains which afflict men after the through the burning of a steamer and on the wamabner of roll spirits, which kind of pains cannot enter. I then said-" Ladies and gentlemen, one other influence is at present with this man, which I do not dure my hand.' " &c., &c. "To his work is appended a number of cortificates of cases cured, attested by nuinducate on the 28th of August, 1858. In the city of merous respectable witnesses."

Boston. It was thus: I was walking on Washington This is a brief summary of the account, which street, near Bromfield street, going south. A mar has attracted my atteniion, and which, perbapa. may interest you and your readers. It is seen that he donles, in substance, the agency of animal magnetism, or what was understood as such: while the fact, as stated by the reviewer, that "the love of solitude never left him." and his recorded declaration that his "soul was as weary of this habitation of clay as over the gal.

in front of me, pointing out the one I was following. | icously than in California. ley slave was of the car, " seem to denote a mind natu-The officer turned, hurrled past the man, looked at him. taily and entirely turned toward the higher and spirit. us) plane. What is the inference? That he lived, and performed certain and numerous cures, is undoubted; blackleg and gambler, driven out of San Francisco by is very uniform, and I found the first thirty miles very It is admitted by the reviewer, but accounted for by the Vigilance Committee.' I then left the pursuit. like what I had become familiar with; but after cross him as having been offected parily through animal magnetism, and partly through imagination. But gentiemen, the spiritual influence of that man Kay is Sacramento, we get into the mining district, and then Greatrakes attributes it to nellher, nor to a direct power from Gad bestowed. He calls it an impulse, an Inspiration, and it sounds much like "spiritual influence." Have you an optulon?

Yours. ALUAMORA. *Oregon, Dans Co., Wis., June 5th, 1860.

Remarkable Accident to a Pat Spiritualist. Dr. J. A. Gridloy, a physician of spiritualistic true, and all the incidents and the time at which they, ing was done with the spade and pan, which has now pinions, in Southampton, Mass., is the author of the

following communication, which appears in the Northeditor, the doctor writes: "For insertion, if you have

the courage." "On the 22d ultimo the wife of Dr. Gridley, a

"On the 22d ultime the wife of Dr. Gridley, a lessly, heavy werean, while reaching for hiessoms with one hand through a chamber window, and partly sup-parting hereelf with the other hy holding to asmult hungh, which broke, was precipitated head forements into the front yard. Was she hart? Next to none of that they should bear her up.' What in the name of that they should bear her up.' What in the name of that they should bear her up.' What in the name of that they should bear her up.' What in the name of that they should bear her up.' What in the name of that they should bear her up.' What in the name of thearen and an unbelieving church are such texts re-corded in the Bible for. If the same principies and hervoring power are not as alive can at some principies and in times past? Are the hearens less interested in the sheen an in hubblint of the spirit world for the has filteen years, informed her in the evening that hereized her dress and held ber till that gave way; that he then there dress and held ber till that gave way; that he there there theres, and held ber till that gave way; that he there there whis own hody under hers, and thus enseed her

get. You can have no idea at home of the roads. Fley talk of turnulke, and it takes a stranger sometime to learn that that means a common road, or an fanaticiam, as a pretended voice from heaven and a and two other gentlemen, were appointed to bring for. uncommon poor road, to the country at home. I feel vision do import." I find further, in the miscells, ward subjects for examination. The second person now, however, when I get into a stage and pay my fare, which, by the way, you do at enormously high with nothing extraordinary in his appearance. I rates, that the driver is responsible for my life, and him with his extraordinary power, yet he attributes it formed my magnetic connections, and spoke nearly as forget that I am interested at all, and loss myself in not to the temperature of his body, but to the gift of follows: This young man presents to me a brave, cour. the beauties that meet the senses on every side, till of God, for which he gives as proof, that before receiving ageous, reckless, daring spirit, who would peril his a sudden I find myself with a stage full-sold stage life for a friend. He has no fear of death. From 1845 being only what they call a mud wagon-trying to aches, and had put his hands to his head a thousand to 1810, there are at least six instances where his life regain my seat, with a faint perception of baving been thrown into somebody's meditations.

Those of you who read Bayard Taylor's letters of travel in California, and I hope you all do, for they give you a perfectly correct idea of the country as far as he goes, will doubtless remember what he says of stage riding, and the customs of travelers; that they like. It is not of him, yet it is with him. I felt this stop every five nulles to water their horses and whisker the passengers; and every ten niles to change horses. and brandy and whiskey the passengers, which is all true; and at each of these stopping-places I was hindly passed me. As he did, so, I felt an unpleasant sensa. Invited to drink something, also - wine or lager. tion, and a cold chill thrilled all through me ; and I They don't know whether they have good water here heard a voice say that man is a murderer. I turned or not-never thought much about that. The most and followed the man through Court street, down singular thing is, however, that with all their drink-Hanaver to Blackstone street. I there niet a police ing. I saw not one that seemed the worse for it; and officer. I touched him and asked if he knew the man never, in all my travel, have I been treated more com-

We only stopped once in the distance of seventy five and then returned and said. 'Yes, it is Kny, the noted miles to get out, and that was to dine. The country Late that fall Kay died in Boston. Now, ladice and ing Bear River, which, lower down, consticution the here, to-night, with this man; wherefore I cannot tell over these mountains, through which a trail was made, you; yet I know it is here. After making many other which the driver followed as well as the deen mudstatements about this young man, I concluded by ask- holes would let him. I could see the ditches, dug ing him to approve or disapprove of that which I had long ago as 'forty-nine and fifty, when they washed spoken. He arose, amidst the most profound silence, for gold, and found them, too, now gradually filling up, and the grass growing in and on the earth thrown up

on either side. These diggings are being worked now here present. What you have enid about me is stelotly in that vicinity, but not as then. At that time minoccurred are true. I was all through the Mexican war, given way to the rocker and hydraulics. After leaving and the six incidents referred to, between 1845 and Sacramento, which we did at seven in the morning, ampton Gazette of June 5th. In sending it to the 1819, occurred, as stated, as well as that of the sleam. we passed no village till we stopped to dine; then there were perhaps a dozen houses or cabins, as they call

Ladics and gep tlemen, as to this man Kay. I knew them, and none other till we came to Rough andhim well. I was in California, and was Deputy Mar. Ready, a smart little village, though they told me it

and said :

"I am well known to the committee and to many

LIGHT. BANNER OF

had secured a place, thinking it might be more pless upon a specific subject, with as much intelligence, ant for me. And it was, for hotels in the country in and case of address, as bless DeForce, California, don't mean much comfort, though I have

DEAR BANNER-For some time past it has been my

generation, as prepared them for the enjoyment and

never believed that Guit make otherwise than throbal

Taking a survey. in this general way, of the religious

world, and also of the religious books of different

countries, my mind easily glided into the belief that

God gave to the world, everywhere, the knowledge when and in the degree that it required it, in all

countries and amongst all colors of men, civilized and

uncivilized; and perceiving that this knowledge was

divers manners." my minit also easily glided into the belief, which I have now for several years held, of con-

and continuous revealment of divine and stornal truth I believed proceeded immediately from the Almighty,

as I had no other come adequate for the world-while

times, sometimes believing that they will lived, and at

The reidence of the existence of those departed this

life, I. in common with thousands of others, wanted

and viewed as a consummation devoatly to be wished

for. Science, in all its branches, and art as well.

occupying the ground of knowledge based on facts, or

demonstrative evidence. I felt deeply the want of simi-

lar kind of evidence of the certainty of immortality,

such as that now furnished in the present day would

avenues: and I also witnessed table-incolog; but from

want of the opportunity. I believe in a great measure,

such as that afforded by newspapers and books advo-

me to cheri-h and minintain.

have been considered.

not all given at once, but, as the New Testament apily

bears their names,

had here in California, as well ordered tables, and as The Boston Conference. well furplehed, as at bamer but as at home they are J. R. Rontsson, Dunnus, Int. -- It is enrious that confined for the must part to office. I delivered four the Roston Conference should be so much ahead of lectures there to good, intelligent audiences, and spent that in New York, when the latter is some few years ten days as pleasantly as any of my life. The set the oldest; now this is the remark of many in this quaintances made in Nevada will live in my memory quarter. Dr. Child meets the responses of a large always; for there was nothing but good, and that number of thinkers in his ideas of evil, so far as my nover dies. There is but a handfal of them, but they acquaintance extends. However preposterous the are carnest souls. God bless them, and increase their strength, that they may be able to do battle with the When man can enter the world of causes he will see outside oppression. The clergymen of the place all ne evil, any more than Dr. Child. Evil exists only naited (three churches, I think.) to strengthen them. In the physical world, which embraces all existence selves against the evit that was in their midst, the this side of the angelic development. We in the gross Sunday after I left, and the physicians were going to physical world, equally with all others, are in th send me to Stackton-in others words, to the insane spheres of elemental existence. Asylum, which is located there, if I did not leave Asyum, which is poster tunntely I had an engage. Spiritualism in Toronto, Ric. ment here which forced me to leave, or I should have remaiged to allow them to do so; but I am going back privilege and happiness, in common with a few other amain, and then they will have opportunity to carry out their threats. All these things are good for the cause,

and me. Omega is twonly miles north of Nevada, and as direatly up into the clouds as borses and carriages can and studying the principal works on the Harmonia take you. There was snow by the side of the trail. Philosophy, and on subjects connected with the New which has there been be previously to my having had so, but many of the longest trees are cut down now any knowledge. I may any whatever, except in name, for lumber. We were obliged to wind around the range of the Sierra Novada, by the South Yuba River. then understand, as to the cause by which it was proand from the trail in many places you could look down ducod-I entertained the belief that revelation, in its upon it from a distance of several hundred feet. Oh, these grand old mountains and huge trees, that have stood undisturbed for years, with their thick cleaks wrapped so tightly around them, bidding defiance to everything but civilization 1. There the grizziva have held their court, with none to molest but the red man, who has stopped further back into the monotains since the bale faces came, and now old brein pays for the depredations he commits upon the pige, necessities required, and which fitted them for such a with his life. We passed one point where the driver said one man had killed seven within two months, We went a distance of fifteen miles through these the fruition of a heavenly and an elernal country. woods, where the trees, mostly pine, some hemlock and oak, were from one hundred and fifty to two hun. his works, of which man is the noblest and most perdred and fifty feet high, some even measuring three feet below; and believing in the divine paternity o hundred. They cut none for timber less than a hun- God and the universal brotherhood and salvation of dred and fifty, and to thus they can get six saw-logs of twelve feet in length before they reach the limbs, take care of the moral, spiritual and physical wants of which would be seventy two feet; above them they do Jews and Christians, could as easily take care of the

one hundred and fifty feet, are eight feet through when followers of Confucius, and of the other less civilized they are cut, and but little less at the limbs, perfectly straight, and the bark thick and smooth. They are immense, and one can hardly believe but what three must be exceptions, and not a general growth; but along this range I know I speak truly. For any other portion of the country I say nothing; for you find every twelve miles as different produc tions and growths as you will find in the East in distances of hundreds of miles. Hence the poculiar charm

of California. After reaching a summit, we went directly down the highest point into Oregon, (the end of mining campa in this direction.) for two miles, and I found myself at my journey's end, where I was to lecture that even I was an comfortable as the surroundings could make mo, and a few carnest souls, anxious to hear the first leature upon the subject of Spiritualiem. I had a full house, but most came from the desire to hear a woman talk with her even shut. I delivered two lociures here, to attentive audiences, and was tfeated with great kindness by the friends, and respect from outside.

Here I am seeing, too, the first snow I have seen in California, except at a distance, and this the fifth day of May; but remember that I am eight thousand feet above San Francisco; and, though the snow is here seven or eight, inches deep, at Alpha. a mile forther down the mountain, and almost perpendicular, too. the vegetables are growing. One is strongly struck with these contradictions they must with all over California, and can hardly believe except they see.

I had got tired of writing, and my flogers number with the cold, when I throw myself down on my bed. which lay where I could watch the snow-flakes as they fell on a neighboring roof, whose close proximity to my window made each flake distinctly seen. I thought how like life each flake was-an individuality-but the roof upon which it fell was warm, and invited it to rest on its bosom. The sun was in mid-heaven, and thought not visible it heat was felt, and all conspired to give the poor snow-flakes confidence. After a while It yielded itself to the influence, and lost itself in tears that went trickling down the roof, and was at last swallowed up in the great earth. So I lay and thought till the hands on my watch (a dear little watch-gift of a dearer friend) counted sixty minutes. The wind changed-the sun shed its rays horizon-

tally upon the root, and in place of that inviting look. cating and expressing its views. I did not enter on the It were an air of deflunce, in the thin ice that way

MOVEMENTS OF LECTURESS Pariles noticed under this head are at liberty to receiv subscriptions to the Banara, and are requested to sail attention to it during their lecturing tours. Burntle coulds sent

Mus. Amanda M. Syanon will lecture in nan, ayanna K. Frans Will lecture in Taunton, Süntinga af July.— Womsocket, S Sandase of do. Willingslig, I do in July.—Prosidence, 4 Similays of Aug. Address, the shore places, or Sintion A. New York City.

Onantes II. GROWELL, trance sponker, Buston, Mass. Ad-ress. Banata or Lieux olling.

HRY, July Planow, West Medford, Mass., will receive alls to locator on Spiritualism. Bisse Rama Hasurnen will fecture in Oswego during Joly :

may sound at first, they reach into the angel world. is volumi, Tohdo, Milanukre, Chicego and Thu etites W ed Ponth, during the fail and "Winter, Address, erro of f wd. For, Owergo, nut Ne. 8 Yourth Asenoe, New Ye les Hardingo weijid de hejry to communicate with Indo at Louisville, Ky, and Nachrift, Tennessee.

filends at Louisville, Ky, and Nashville, Teinessee, Miss Rosa T. Anstern, being prevented by preent filners from thaveling to the "Far Went," will receive calls in lec-ture in Ansenchuretta, during in the first and second werks in July, after which she leaves to meet her elegegements in Knw York fittle. Miss A. Intends possing the Wall and Writer in Jule Missile and Bouthern Block. Firends wishing oncours her services are requested to address her at an early date. Post-office address us in July, 32 Allen street, Boston, after which due notice will be given as to forther arrange

Mus. A. P. THORESON will answer calls to locture in the onercounding taxus, addressed to her at Lawrence, Mass., ill further notice. fellow citizens in the City of Toronto, to see your excellent paper, and to admire the noble ground it has taken in the cause of human progress and religious

WARKER CRASS opeaks in Bennistown, Di., frot. Bunday is reform. I have also had the opportunity of perusing July; in Kcokk, lowa, second solution in the biling in July; in Kcokk, lowa, second solution in July; in Indepen-lence, lowa, third Bonday in July; in Datogane, lowa, fourth Bonday in July; in Luke City, Mica, Mich Bunday in July. Ite will receive subscriptions for the Banaka at club process

N. Frask Wurtz will speek Joly & Kanadi ak etub jirteks. N. Frask Wurtz will speek Joly & Kanadi löth, in Hridga-port, Conn.; 23.1 and 20th, New Havon, Com. Ardreys, through July, Beymonr, Count.; through August, Qolney, Nuss, At engagements for Fall, Winter and Speing, West, must be made soon. or after the fashion of table-turning, which I did not

B. L. WADSWORTH SPEEKS, July 8th, In Mariboro', Mass ; July Joth and 22ml, Putnum, Count; July 20th, Millord, Mass.; August 17th and 20th, and September 2nd and 9th, Quibey, Mass. usual religious sense and acceptation, was not confined to Jewish and Christian countries alone-God giving,

Quilcey, Mars. Mus. ATKING, B trance modium, who has heratolors with-hold altertilling or receiving pay for hor labors, now informs the public generally, that she will, by inaving her expresses point, ansawer say calls that may tend to the public good, Address Mrs. E. F. Atking, Cedar Avenue, Jampica Plain, Mars. through good men and true in all countries, in all climes, and in the midst of peoples widely different from each other in color, in educational standing, in moral and religious culture, and in scientific and ubilosophical research and secure, that light of divine

Nace. Oko M, Jackgoy, Tranco Speaker, may be addressed at Bonnetteinargh, Schuylor Co., N. Y., until forther polloe. Will attend funerals. and eternal truth, which their respective wants and

Mines M. MUNION, Obiryoyant Physician and Lociurer, Ran Francisco, Con. Mines H. In authorized to receive subscrip-fone for the BANNES. discharge of the duties of life, at least in their day and

tions for the BARNER. Lawre B. Monaon fectures in Millord, Smithy, July 1st; In Lewrence, July 8th. Rommy beardrossed at No. 14 Bromn Lawrenco, July 8 Ield street, Livston.

Rels street, liveton. MRE, PANFIR UDREAME FRATON will locium in Romeravilie, OL, July 41, 6th. aud 15th. Ankiness accordingly. Leu Mische will speek in Cambridgeport, July 1st and 8th ; Leconinster, 15th and 22d ; licelin, 29th; Lowell, Oct. 15th 2st and 28th; Portland, Mc., Nov. 4th and 11th; Tau-ben, Nov. 18th and 25th. Mr. M. will answer calls to loc-ture week evenings. Address, Hartford, Ct., or as above. Marrie F. Hugerris unstanding address is Bookford III. man-my mind easily perceived that He who could

not think the timber worth anything. These trees, of similar wants of the Mahometan, the Brahmin, the MATTIE F. HULTT'S post-office address is Rockford, III. She will speak at 'Toledo in July; at Charlennii in August; at EL Lowis in Beptember; in Tonnessee and Gourgin, in Getuber, November and December.

tribes and races of men over our habitable and in II. P. PATERING, WI Speak In Franklin, Mass., Sunday, July Ist: In Nouth Dana, July 3th. The friends who wish to anargo his services for the coming winter will address bim sarly at Greenwich Villago, Mass. habited world. The Bible, too, I viewed in the light

of a book that was written by different individuals fa off in a rempto, and, from the present standpoint of scholarly altainments and learning, gloomy antiquity

Mus. O. F. Wonks eijenks at Dolfast, Ma. Sunday, July 101; Augunt, Mo. the ultri Buckay in July; at Riockton, the th Sanday in July; at Elisworth, Me., the two first Sundays -they baying been cometimes juspired writers, but not always so, in what at this day is honored with and August MARY MARIA MACONBER, West Killingly, CL, box 22, in

are of William Dorgees. Sho will be used during the month of August, at Plymouth; at New Bedford the two first Sui-mys in September; the month of October, at Cambridgeport. Mass L. F. DeBurge will focture at Plymouth, Mass. July ist and 5th; at Norsich, Conn., 16th; at Bristol, R. J 2d and 20th; at Chaplin, 13th and 18th; at \$twoodyille, 17th 224 and 20th; it Chaptle, 13th and 13th; at 44woorlylle, 17th and 18th; at Petnam, August 5th and 18th; at Oneida, N. Y., 17th; Cleveland, Ohio, Hort, 9; at Toord, 5th and 16th; at Milwaukie, Wis., Uct. 21st and 30th, and Oct. 7th and 14th; at Milwaukie, Wis., Uct. 21st ann 26th; at Racine, 23d. 8th and 25th; at LaGrosso, Nov. Address as above, or Fall River, Masse, studi like first of Equ. Mass. 6. L. Charpert., Inspirational speaker, with answer coils to become in Council New York the present sommaer. Address Pinconty, N. Y. She speaks in Hastings July 1st, and avery fourth Sunday; in Oawego, Wednesday evenns; Jano 20th.

describes and expresses it, win sondry times, and in flauous and progressive revelation. This progressive

Nut. K. V. Wilsen's address will be Detroit, Mich., on and offer he lst of July uest, where he will receive calls to recture on heritmathan, in Ohio. Michigan, Iniliana, Ilbuola, and Canada West. Mr. Wilson is agent for the solo of the Millor and Dimen discussion: also that of Loveland and frank.

effect of which I know I averibe it to; for as regarded (himes discussion: the that of Loveland and Grant, E & Wushtar speaks at Bandolph, Mass., the \$1 Standars of July and August; an Tutaton, the two last works of Au-gast. He may be addressed as above, or at Norwich, Com. Mass. J. W. Cuantza will betters in Chicopee, Mass., July let; in Leconitation, July Sib; in Portenmuch N. H., July faih and 22d; in Backgrott. Me. July Sibt; in Isagar, Mo., four Sundays in August. Early in October, she leaves for the West. Address Box 818, Lowell, Mass. these gone before, my views were different at different others retaining and experiencing *double* on the sub-ject. My belief, however, in a material or physical resurrection, if I ever entertained one such, had vanished, the idea appearing too absurd and ridiculous for

sources not etc, Lowen, MESS. Mr. H. MELVILLE PAY. traves speaking and writing medi-nin, will review lavitations for heatwring the couching spring and summer. Address, Akron. Summit Co., Ohio,

Miss Editabers Low, tranco spoakor, of Leon, Cattaragus Ja, New York, lectures at Etilogton and Rugg's Corners. Cattaraway: So., N. Y., Sever fourth Sathath, sho will mswor calls to lectors to Chautauque and Cattaraugus Cout-

Not. J. O. HALL of Buffhlo, N. Y., will visit through Vermont, diseachquetty and Councetlent, during the summer mowing returning and developing mediums, giving tests, etc. Address ion a hypringfield, mass.

Mns. H. M. MILLER will soon take trip custward in Poun sylvanta, and New York. Those wishing her perfects as an inspirational speaker on the reform questions of the day, without in courses or singly, will ploade address her at Ashta-bula, Ohio. I recollect well the sensation Spiritualism at first produced in England, emanating as it did from this side the Atlantio-the delivering of loctures over the min, Ohlo. Landlar M. Antenness, superior featurer, will visit the South and West this minimur, address like, other at Yollow country on the subject-the attribution of it to estante

South and West this summor, Ad Springs, Ohio, or at Mendots, III. Ming, Chio at menory in Ming, M. J. Witcowan, of Birstford, Ot., will answor cuils a locture under spirit influence in Connecticut and siljacau.

tates. Address as above. P. B. RANDOLDU'S services on a lecture ħπ

Frof. Decycu, of Baltimore, Md.

Extracts in brief from a few of the letters received by PROF. DESTOR. the Interested Astrological Medium : Austinburg, Oho...."I am saileded you are a friend of TROY LUNG AND HYGIENIC INSTITUTM humanity. I know the past and present to be correct, as tokity you."

Nami, Ind.-"You have given men very truthful history of my pust tife."

of my push the." Springsteld, Mass..."You have arrived at a most wonder-ful perception of stath in my case." Springsteld, Mass..."Your chart is cery currect."

Charlestown, Mass .-... Your chart is correct "

Pracedale, Mass. -- Whis -- 's chart is received, it is erry outfunctury. Enclosed find \$5 for Miss -- 's chart." Solets, Mass. -- Your chart is a very correct one, Dayton, Ohlo.-- 'Your predictive has cured mo,"

Cloveland, Ohio.—" flow would rful are your powers! You have enred use and shown me a fattere which makes me do-bler to remain in the carib-form. Your history of my life is

Waltham, Mass.-" Your words of consolution have given me hope and life. From my heart t thack you. Your is correct to hearly every particular "

Be derrect to many cvory gardeniar." Bridgeport, Conn.-" You are correct in all the matters your chart has touched bion." Warcaster, Mass.-" How truly grateful am I to acknowl-edge your promptiones as a man and your powers as a mo-dium. Your medicilleling has relieved mo as if by magic."

Keene N, R, \dots Your chart is a correct one indeed. You have given no new life." Inper Mill Filloge, M. IL-" Your letter tells me the trails. You have saved me from rule, and restored my horith."

norm. The along extracts speak for themselves. FROV. DEXTOR Can be consulted by letter and earth mat-ers. Secard S. and S. Repid day and year of birth, ers. and whethes in arrive or single. Achieves Prov. Deryor, Datand Whether dustries of single. Adarts in the Derived parties when Instruments. M. P. 8.—The above extincts are obsource, from parties when I kness near seen. The antine of my prohesion forbuls my insking the nature of the writers known. They were all re-colved during the month of May. Prov. DEBYOD.

¹⁴ A Good Time Coming." The new and spacinus hall just finished by Bra, J. Rogors, of the Locust Creek llutel, at Bethel, YL, will be opened for the rest of our Spiritual friends and others, by appropriate ex-ercises, on Baurday, June 30 and cossions will be beld shough Suturday and Sunday following, is the interest and cost of the cause may soon to indicate. Miss. W. Spirague, and of the cause may soon to indicate. Miss. W. Spirague, and of the cause may soon to indicate.

Mrs. S. A. Horton, and other speakers have signified their de-termination to be present; and we may reasonably expect to realize the "good time come." Exercises will commence on Saurniay, at ion o'cleck A. M. Brothren and felcules are re-spectfully invited to attend. The function and felcules are The Locust Oreck flottel is situated two miles from likely report, on the usals round from belief to Reitland and from Bethel to Woodstock. The facilities for reaching this piezz-stationary and the configuration on the weekly singe pass directly by the door, and the configs of the outer and innor man are looked to with the the the invitation apirk. Yours for truth, J. F. McColLaw.

Annual Convention.

The Ashtabula Annual Convention of Spiritualists is to be builden at East Ashtabula, Ohio, on the lat and 24 of Septem ber next, in a antihide Grove, if the weather is good, other-wise at a conventent Hall Several efficient operators all be pretent, whose itsnikes will be given horeafter. Let overy one come provided with "the needful" to anoth in definishing exaroutlood with "the permission II M. PILLER, of appakers from a dissuico. II M. PILLER, and A. May 30, 1860. Corresponding Berrotary. chies of aprekers from a distance Ashtacula, O., May 30, 1800. 227 Rosam papers plasso copy.

Spiritualists' Convention.

Bpiritualists of Convention. The Relationalists of Providence. It. I., and visinity, will hold a Convention in that city on Wednesday and Thursday. August is and End, 1893; and on Feiday, August ad sity will make a grand atcambest excursion dewn Narreganson Bay, for an old-facilitoned Knoto faland chautako, and a "geo-ural good line." A nauduor of the best synskers in this country will address them, each day, whose same will be announced in due time. All Spiritualists and hold Friend throughboot the country are invited to attend.

DIED.

DIBD. In Terre Houte, Ind., so the 17th uH., Wriths, son of A.C. and E. Conns. The heavilies too was four years old, and an only son. Although the parents are prepreserve proples, and well know that their child has now died, they would be well know that their child has now died, they would be have a soon sowing of a their soliters relation from thom, which was brought should in much softening ; but their grief has a con-newing of a their soliters relation and good sizer, which was brought should in much soften and good sizer, which was brought should in the distribution of some source of the through the instrumentality of our genetic and good sizer, which a convertige assurptiones of intuorishing and the bound occasion on the dwelling and at the grave—such con-adatory and convincing assurptiones of intuorishing and the joys of the his beyond this "tark valley," as heaght tears of granitodo to every sympathizing listener—spicazonable (urth)

controls to every symptomizing methans in our every here to be and low very here i. How beneficial adouth when it opens to us the glories of the higher (Alstence). How much cont benefactor, when it so surely guides us into the Hight and happiness of the spirit-world, and leads us have the arms of door, departed, waiting friends! While we hichered to the value of the propine speaker, we felt that there was no more terror in the con-tronobilion. Has non-near the other sets of the con-

emplation, the approach, or the process of dying-that, in tech, there was no starg in death. J. W. H.

Bostou Zdbertisements.

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gathering there. The snow-flakes changed, too, and instead of harmoniously rounded forms they spread their arms and inflated their little badies in deflance. too, and down they came jostling and crowdiag, but obliged to fall by the law of life. There at last they He comment and firm, each maintaining its own individuality.

Hero I leave them and you, dear reader; perhaps sunshine and affection we yield ourselves to it so readily, but when coldness and distrust closes in about us, we, like that tiny snow flake, put forth our little powers of resistance, too, and live crowded with good thoughts we cannot give off. Let us each meet the other in infection. It will give us more room in life. already too long. Yours for good, M. MUNSON.

The Banner Messages.

The Hanner Riesanges. J. Exviso, Ginzawucz, N. J. I am a constant reader of your excellent paper, and agree with you in the main; still i find it hard to get over old prejudices, having been all mylife a true Presbytorian. There is one thing I cannot account for. In the communica-tions through your medium, Mrs. Conant, the spirits often describe them elves so chearly: their age at death, hanne, pisce of residence, marks and peculiarities of person, do, that there can be no mistake as to their identity, and yet scarce one is a hundred is verified by there who must know if the message is true. It is not possible that they are all opposed to the doctrine, and therefore keep silent for fear of confirming it. How

is it? I can truly say that before this beautiful plan of sal-vation, as our preachers say, was presented to my mind, I was one of the most unhappy of men; doath, hell, judgment to come, an angry God, were constantly on my mind. my mind.

From private sources we have siready evidence enough that the communications given through Mrs. Conant, and published weekly in this paper, have proved tests to individuals to warrant the conclusion that all that have been given have somewhere found a response-have done the work designed by the con trolling influences of this branch of spirit manifesta tions, notwithstanding the facts are yet kept secret. To this end we have much unpublished testimony, which by request we refrain from making public.

Lociares in New Hamphire.

".G." FRANKLIN, N. H., JUNE 18 .- The people of this town were blest by a visit on Sunday, the 3d Of Him who ne'er errs-our Father and God ; inst., from that pligrim in the cause of advancing humanity, Urish Clark. He spoke both in the morning and evening to quite fall and very intelligent andiences. He is an earnest, cloquent and able ex. And bright as the sunset at close of day, pounder of the doctrine given by the angels, and illus. And clear as the song of the matin bird. manity, and will do the cause and bimself credit Oh1 stilled be the play of each carth-horn thought. wherever he may speak.

Also, on the evenings of 5th and 8th inst., Miss L. E. A. DeForce lectured here. Her meetings were Let colf be o'ercome, let solf be cast out 1 well attended, and very generally satisfactory. She

study of the subject at all, nor form respecting [t cither a favorable or unfavorable opinion and estimate. In 1858 I came with my family to Canada-to the city from which I now write; and here I found the apportunity I before had not of investigating the subjectstudying such of its phenomena as came within the sphere of my own observation and experience. as well

as such accounts of others as the Banner, Telegraph, Charlon, and other spiritual papers contained, as well you cannot trace our lives in them as I did; when in as the investigations of scientific men on the subject, when the evidence proved to me satifactory and convincing of spirit communication, and, consequently, of the continued existence of those near and dear to

I may observe here that I was educated for, and for several years accupied, the pulpit in England, in con-I have much more to tell you, but this letter is nection with the Unitarian body of that country; and that I am now prepared to lecture or preach in the States, on subjects of a reformatory nature, in accordance with the advanced and advancing views of the

New Dispensation. 1 may also here briefly remark that in Toronto

there is a considerable number of Spiritualists, amongst whom there are several excellent modiums, rapping trance and test, de., and that in my estimation the work of religious and moral reform is going on, if not with great rapidity, at least surely and well.

'Tis said that there are a good many Bpiritualists dispersed over the Canadas; but of this statement I sneak only from report, not having myself yet had the opportunity of forming an opinion, or judging at least from personal experience.

With best wishes for the DANNER'S success and fo the cause of truth as being evolved under the New Dispensation. I am yours, &c., Toronto. C. W., June 16, 1860. R. HABRIS.

Writton for the Banner of Light.	
BE STILL, AND KNOW THAT I AN	E COD."
134	CH 40: TO
BY PLORIA.	•
<u> </u>	
cilence of night presses soft round my	toni.

And visions of beauty supernal outroll From the far hights of Heaven to cheer my dim way, While struggling on toward those bright realms of day

Oh I long did I writhe 'neath the chastening rod Till, taught by his grace, I learned the "Be still." And gratefully bowed to his holy will I

And soft as the breath of the zephyr's play. trated and confirmed by the highest intuitions of hu- Are these tones that ring out from God's own Word.

> Stilled each emotion with selfishness fraught, Stilled each uprising of murmuring doubt-

speaks in the conscious trance state. Her discourses Room, room for my God in this heart of mine ! were marked by much power of argument and an easy That here He may work out his will divine : and elegant diction. Indeed, I do not believe that Father, I love Thee, my Saviour and God, either the pulpit or the bar of New Hampshire can For thy love beams out from thy chastening rod I furnish an orator who can speak, without preparation. East Medway, June, 1860.

and week days, can be had by addressing of Light offic

MRS. CLARA D. F. DANTELO, ITANCO MICARO, WILL ANEWOI allis Loleoluto. Address, Westfield, Bledina Co., Ohlo, care i A. Partuum.

of A. SARDON. Mas. E. A. KInosborr will answer calls to lecture in the Statu of New York and the New England Bintes, during the member of July and Acycle. Address her as carly as practi-cable at 1225 Catharine strees, Fieldndeipha.

eauly at 120 catartus strees, rhimoppins. J. H. ItaNDALL will answer calls to lecture to the Liberal-iest and Borivalists in the New England Status during the Summer and Palk. Address, Northfield, Mass.

A B. Wattring has changed his residence from Brooklyn to Albien, Mich. All letters to him should be addressed accordingly.

errungiy. PROF. J. E. CRUSCHILL will answer calls to speak, address-ed to the Banner offlog, 143 Fulton stroot New York. Prof. O, makes no charge for his services.

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Mas. R. H. Bunt will lecture in New Bedford, Mass., dur-ing the month of July. Address her at 2 Columbia st., Boston.

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viere all who are suffering from disease, or bave friend flicted, are exceedly invited to call and ace what Spirisua

afflictad, are estimated to call and acc what Epiritual-tion can do for them. To pay extentes for examinations and proscriptions, a small foo of \$1,00 will hereafter be charged. March 10. HEALING BY NUTRITION WITH OUT AEDIOINE. Are your consumption. Dispectic Nervenst Have you Scriptions to one of the constraints of the set of the set of the form of the constraint of the set of the set of the form of the constraint of the set of the set of the form of the set of the set of the set of the set of the form of the set of the set of the set of the set of the of the set of the may 20 Sm LARCY SUNDERLAND, locion, Mass. The Set AL.

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And quoted evies, and jewels five wonts lung, That on the stretched fore-fluger of all time, Bysikle forever."

There is clover, honey-sweet, Thick and tangled at our feel : Orimson spotted lies the field, Blood-blotted like a warrior's shield, Yonder popples, full of scorn, Proudly wave above the core. There is much at our fret, In the clover, houry-sweet.

You may track the winds that blow Through the cornfields as they go; From the wheat as from a see, Borings the lark in costacy. Now the bloom is on the blade, In the son and in the shado, There is music at our feet. In the clover, honey-sweet .- [Walter Thornbury.

wherers prejudice exists, there generasity of sentimer is a stranger, justice despised, and the heart is dark and gloomy, as the passion that inspires it.

June with its roses-June ! The gladdest month of our capricious year, With its thick folings and its sublight clear; And with the drowsy tune Of the bright leaping waters, as they pass Laughingly on smild the springing grassi

Earth at her invous coming. lles no sho puts her gayest mantle on; And Nature greets her with a boulson : While myriad voices humming Their welcome song, breathe dreamy music round, Till seems the air an element of sound.

The howness of philosophy is to regulate the senses in that ter which will render them most productive of pleasur

With the sweet airs of Spring, the robin comes; and-in her simple song there econs to gush A strain of sorrow when also visiteth Her last year's withered nest. But when the gloom Of the deep swillght fails, she takes her perch Upon the red-steinmed hazel's aleight twig That overhangs the brook, and suid-ster song To the slow rivulot's inconstant chime.-[liaac McLellan

Practice flows from principle ; for as a man thinks so will be act.

As Summer reigned o'er Winter's tomb

1 in a gerden apled A rose, in aweet, delightful bloom-A bud was by its side.

The twain, I mused, so rich and fair, May make me doubly blest :

The ruse I'll place in Ella's hair, The bad open her breast - [Ladies' National Mag.

Fig is all basis from the friend who will suffer you to teach im nothing.

[From the New York Leader.]

Curious Case of Second-Sight.

AN EVINENT DOCTOR ON THE WITNESS TABLE .-- SUCCES MON OF STRANGE COINCIDENCES .- VISION OF A DEATH-BED AND ITS VERIFICATION.

A corious care of second sight, or mesmeric vision has recently failen under our personal notice; and we shall give the faots as briefly, and with an little ornament as possible. Perhaps some of our Spirit-ualistic mediums may furnish an explanation; but for ourselves, we need none-the phenomenon, in our judgment, being explicable on the grounds of nerrous sympathy alous. The facts of this case are as

Some two months since, Dr. E. W., a physician en-Joying large practice in the upper part of this city, was suddenly called to Synchuse for consultation on a case of rass cancer. On reaching the house of his antient-Mrs. A. M. R .- he found the case very far gone indeed; and was obliged to remain several days while the remedy he applied took effect-his fear being that a large artery immediately below the flesh fungus might be touched and break while

the lotion was cating away the disease. His patient was the wife of a weaking citizen, and during his stay in the house of her husband, the Doctor was introduced to, and became greatly in-Doctor was introduced to, and became greatly in-terested in, the only daughter of the elok lady and being only in the univ anguler of the elek may and big host. The girl, anned Holen M. R. was young, being only in her fifteenth summer; beautifully fair and of brillinst complexion; with large blue eyes, liquid and loving; very long, delicate fingers rich brown hair, and a shape full of grace and symmetry -though suggesting to the experienced eye of the Dotor a lack of vital robustness. What made Dr. W. take special interest in the young lady was a likeness which also bore, or which

is thought she bare, to his own decensed wife, as he remembered her previous to marriage, twenty five or thirty years ago; and on his return to this city, the Dector spoke frequently and to many friends, of the wonderful resemblance existing between the two on inquiring the ago of the young lady at Syrncuse, he had discovered that she was born on the 3d of June-the very same birthday as that of his deceased wife. This fact formed in itself a strange coinci dence, and the old Doctor no doubt conceived a very ardent fatherly attachment for one who had brought back to him such pleasant recollections of his court ing days. Previous to returning from his professional visit Dr. W. had given notice to the father of the young, lady that she regulred extreme care, having a ten densy, as yet undeveloped, towards palmonary con-sumption. He added that should such a disease atack a frame so delicate, and at such a tender age. its march would probably be rapid-there being a verty of quality in the blood, as illustrated in the ross cancer under which the mother was then suffer ing. He advised extreme care that the young lady should specially avoid wet feet and be sure no expose hereelf to the night air, except theroughly wrapped up and protected. With these directions as to the daughter, and leaving the mother in a fair way toward recovery. Dr. W. returned to this city and resumed his ext sive practice, frequently referring, however, as before stated, to the case at Syracuse-or rather, about a mile and a half outside the city-which had established so atrong a oldim on his sympathies. Week after week slipped away and the husband of the cancer patient occasionally reported progress in short notes the general tenor being, that the disenso gave no symptoms of showing itself again ; while the wound which the removal had left, was hoaling as rapidly as any ordinary fiesh wound of like extent and depth could be expected. In reply to these, the Dotor would occasionally send new presoriptions to meet each improvement of general health; and in every answer he dwelt-for there lay a foreboding at his heart -on the importance of taking great care of livion's health. He suggested for the sake both of the mother and her only child, that as the gentleman was rich and arr only onthe active pursuits, he should visit Italy for a year' or soon as his wife had sufficiently recovered to two, as soon its his with that subclearly recovered to incur the risk of a sea voyage. Thus matters passed on —the father urging that his daughter had never been a day sick in her life, and was one of the healthiest girls in the country until the 17th of this month, a day memorable the Doctor from the fact that on that very day. fifteen years before, his first wife had died of rapid On the evening of that day, about nine o'clock, the Doctor was sitting in his libeary, smoking a eigar at the open window, and probably had been thinking of his first wife and her mysterious coun terpart recently discovered at Syracuse. Intending to light the gas, he pulled down the sash and closed the window shutters, moving in the dark toward a bronze match box which stood on the chimney. piece. But suddenly the room was flooded with intense light, causing him to start; and as he graced in wonder for some explanation, this general diffusion of light seemed to change into one intensely bright white disk of about three feet in diameter, placed in the centre of a circle formed of converging rays-these rays being bright and broad where they joined these rays being bright and broad where they joined is by no means wholly discredited, but if has produced the disk, but gradually tapering off and growing as yet no special effect on the Ambassadors among us.

dustler, until they finally merged as a common part

In the remaining darkness of the room. Knowing that various appearances of light --rome times in mere flashes, at others in rings, or lims, or parallelograms—are indications to the medical man of nothing more than some disorder of digestion this appearance did not at first suggest anything supernatural to Dr. W.-on the contrary, it merely made him speculate as to what he could have made bly eaten at dinner which so fearfully disagreed with

But as he gazed into the intensely bright circle, there are no his eye a pleture which riveted his whole coul with horror. Brown curts thy on a white plllow; large blue eyes were becoming fixed in the glassy store of death : the brillalut complexion was gono from checks which had also fast their dimpled roundness; and the beautiful lips were white, or bloody froth, which bubbled faintly and more faintly of

The Slate Committee rend the following Report, The state Committee rend the following Report, bloody foth, which bubbled fainly and more fainly up as repertation was becoming each moment a wonker and yet weaker effort. It was that young lady of Syrnouse—the exact counterpart of bis lost wife—born on the same day with her—so closely resembling, both in volce and form, the woman he had never censed to regret 1 the sign of about fifteen, whose head he saw the pillow in the centre of the white disk; and this arms as they were journeying through Ohio. Looking a little longer at the appearance, and ac his syrs became more able to endure the olear fallness of the light in which this sad picture was set, Dr. W. recognized, standing round the couch of the dying girl, her father anil two maiden aunts who resided in a telghboring cottage; two resident physi-cians of Syrnouse, whose acquaintance he had made while attending to the house, and—most extination all—the face of his own eldest son, whom he thought to be traveling out West but whom he had not seen all—the face of his own eldest son, whom he thought to be traveling out West but whom he had not seen to serven house, whose acquaintance was set, Dr. W. the state committee read to fill the difference in the grand. all—the face of his own eldest son, whom he thought to be traveling out West but whom he had not seen to serven here to use filter and is taking place in public sentine every where in regard to our place in public sentine every where in regard to our place in public sentine every where in regard to our place in public sentine every where in regard to our place in public sentine every where in regard to our place in public sentine every where in regard to our place in public sentine every where in regard to our place in public sentine every where in regard to our place in public sentine every where in regard to our place in public sentine every where in regard to our place in public sentine every where in regard to our

been the case."

India, and only name and from my city, if such had been decay.
India, and on the formation of the second second of the second secon

We have not thus to dwell on the minute particu-lars of Helen's death, but the following outline must suffice. She had been more than usually corrected of herself for several days, and more than usually tender to her futher and mother-a kind of forehold tender to ter future and mother and should be forebuilt ing having seized her that something was "vory wrong" with her lange. Having gone into Syracuse on the morning of the 17th to do some shupping, she made several visits, and did not think of returning until twilight began to creen over the land. She then started in order that man and said she must be Sprague, of Plymouth, and Mr. Potier, of Mass., "hurry home at once"-declining to accept the line evening by Mrs. A. E. Ostrander, of Troy. cort of a gentleman, whose daughter she had been blood mixing with the ciny of the road beneath her face, and blood still cozing out of her mouth. r storm which was overhanging the neighborhood, der storm whien was overnanging und aufgeurstaten ahe most have exerted herself unduly hurrying up the hill; and the excitement of her feelings, to gether with the deeper respirations brought on by females may be educated and sustained, meets with fatigue, had onused the bursting of some blood vessels in the lungs and the profuse hemorrhage which ensued. Terrified and unable to more, she on the road about half an hour in a state of unconectounness ; and when young W---- mounted the hill to where she lay, she had only strength to point faintly to the yellow house on the next hill top as the place to which she wished to be conreyed. He was in a wagon which he used in his business as an agent for Hecker's Parina, and at once lifted ber into it-taking her as gently as he could to her father's house. He then drove luto the city and rought back with him two doctors-those re ed by Dr. W. in his library: and in this way it cann to pass that he had been standing at her bedside, just as his father had seen him in that vision which ranspired at the very same moment of time with he actual enactment of the sceno. On further inquiry Dr. W. discovered that just the man persons and no others had been round the couch f Helen when she died. And we may now sum up he remarkable coincidences of this case as follows: lelen M. R. was born on the same day-the third of hun-ns the first wife of the Doctor, though about thirty-five years later. She bure the most wonderful physical resemblance to what Mrs. W. had been at the same age. She died on the same day, the 17th of May, and as closely as possible at the same hour of the evening. The husband of Mrs. W. had a vision of Helen's death and the exact manner of it at the moment it was transpiring; and this death was made the means in the hands of an overruling Providence or reuniting the eldest son of Mrs. W. to his father. We drop the curtain ; but will furnish full names and proof to any parties applying with a proper molive.

VERMONT QUARTERLY SPIRITUALISTS' CONVENTION.

Paramet to the call of the Slate Committee, the Consention convened at the Town Hall, Burlington. June 16th and 17th, 1860, and organized by electing the failuring officers:

President-B. T. Robinson, Fenshurgh.

Vice Presidents-Wm. Weston, Burlington; Dr. H. Koon, Bennington; E. N. Bennett, Stowe; D. Tarbell, Sandusky; John Horton, Sudbury, Scereturice-John B. Porrest, Winooski Falls: Dr. C

E. Grice, Franklin, Basiness Committee-Newman Weeks, Rutland: James

M. Mills, Westfield: Miss A. W. Sprague, Plymouth Mrs. Curtis, Dorset; and Mr. Stevens, Danby, The State Committee read the following Report

which was adopted:

while attending the mother; two servate women belonging to the house, and - most extransionary of the house, and - most extransionary of the house of the belonging to the house, and - most extransionary of the house of the belonging of the house, and - most extransionary of the house of the belonging of the house, who are even even and this plotter gradually faded into the areas to obtain messages from the lower house of the being previous of the house of the belonging of the house of the bene house of the belonging of the house of the belonging of the house of the bene house of the belonging of the house of the bene house of the

The Declaration of Sentiments adopted at our last

The Central Committee laid before the Convention . The outline of a plan for a self-sustaining institution for homeless and out cast females. in which they can be employed and instructed in a progressive system of horticulture," by Emma Hardinge, which was read and referred to the Business Committee.

Sneaking commenced at 2 r. u., by

two to three hundred delegates from nearly every coun-

ty in the State. The speaking was of a high order-The Boston Fost says a great many sensible things, ne well as-like the test of us, we suppose a great many not very miles above mildeling." It has the city of New York, beautiful and braiting house of the formation of the sense of the sens The Boston Post says a great many sensible things. tore so than is usual at such gatherings. The subjects spoken most were such as would make its better men many not very much above "miduling." It has the and women. There was a good attendance from peofollowing paragraph on "gab," however, which is calple outside of our faith, and the influence of the Con-culated to do much good wherever it goes. We help

tinb on Pest.

Sanshine Friendship.

A Step Perward.

to belong to bis soul already.

and wonient. There was a grown acconnection has a proving the number of the friends to general good. Kind and fraternal feeling characterized the inlinging of the friends to general good. Kind and fraternal feeling characterized the inlighting of the friends to general good. Kind and fraternal feeling characterized the inlighting of the friends to general good. Kind and fraternal feeling characterized the inlighting of the friends to general good. Kind and fraternal feeling characterized the financial good where recoived to fire more of Splittic and is our daily walks with our fellow men. The Conversion adjourned to meet at South Royah and 26th. S. B. Nicutors.

of the various organs, limbs, parts, and aggregate of It isn't worth much. It wont wenr. It wont wash. the body from unconscious infancy to manhond and old There is nothing to it. Let a rich man soddenly lose ago as the hair, nails, eyes, and bones of various all he is worth in money, and he shall become sadiy convinced of the hollowness of the whole thing. Some sizes, the excretions by the little scarangers, and the accretions by the little suppliers of the constant waste, body has said that these false and selfish friends are throughout the system, eaving nothing of the entire like flics, who are sure to leave the kitchen when there is nothing more in the dishes. They are more paralack of interposition or choice in the circumstances of one's birth, his parents, his locality, the age or centusites, feeding off one's bounty, and fattening by the ry, the height or weight of his body, color of hair. employment of the basest acts of flattery and falsebood. eyes, or skin, symmetry or deformity of his person, Nor 14 it so very difficult to distinguish them while yet regularity or irregularity of features, form and volume the fortune lasts; and when found beyond a mistake, of his corebral organs, his temperament, physical conthey should be shaken off as a man would shake off stitution, and the elimate of his country, the longevity spiders and crawling reptiles. A true friend cares for of his parents, and their circumstances, in wealth, in nothing in you but the soul in which he lives and cntelligence, health or kindness, number of brothers and lovs. It is little to him whether you are rich or poor ristors or other relatives, the choice of sex even, and In purse; you are always rich to him. He sits not many other important (toms which materially affect him: all these are beyond our control. This leaves us but little in that department. Our voluntary motions so called, are influenced or instigated by inducements or motives presented to the mind for its selection; and that which is made to appear the most advantageous, The Mctropolitan Record, the organ of Archbishop Hughes in New York, has the following paragraph in or most in harmony with our buinnin economy, is no

lected, and if not extrancously thwarted, is applied; relation to the assembling of a new body in Council. but whether with the anticipated success or not, is unsuch as the world never saw before: "Our advices from the Eternal City, brought out by cortain until the result is achieved Thus, were the selection and application purely voluntary, the result might be unexpectedly calamitous, and undesirable to the agent selecting. An honest decision of the judgment often proves fatal to the hopes it anticipated.

"Our advices from the Eternal City, brought out by the Persia, inform us of the conception in the Capital of Christian world of one of the granulest and most elevated political ideas of the aimeteenth century. Nouse members of the Saterel College have proposed to the Pope the subject of the assemblage in Rome of distingui-hed delegates, administrative or deputized, from every Catholic power in the world. This body, when ergenized, is to constitute a commission of in-quiry into the actual condition of temporal affairs in the Sintes of the Church, and, having collected a caim and unprejudiced statement on every topic, draw up a report suggesting to bis Holiness what amount of popular reform is really required and should be grant-ed, us well as what portion or pontions of the domands of his subjects should be refused. It is said that the suggestion has afforded much pleasure to the mind of Then, if all this were allowed to be sound and voluntary, consider the ensualties of life that beset every one at every breath and at every step. Perils nnamerable, from the elements, animals, diseases misons, and food, and their concomitants, present a reputiet of visible and invisible adversaries as difficult nd hazardous to pavigate among in safety as would be our attempt to circulate the blood property during a sound slumber. Think you that we evade these suggestion has afforded much pleasure to the mind of the Holy Father." langers by virtue of our own skill in voluntary pilot age? If then it seems improbable that we actually, however seemingly, exercise our own control over our own personal domains, how can we believe we have

how were seening domains, how can we believe we have own personal domains, how can we believe we have any authority or power granted to us to exercise any of our even user another? The question is not whether we seen to do so, but whether we really do. We know well that many apparent elecumatances often provo unreal upon close examination; and doubless many others would fail, under a severe application of this ure, they or the mines are in a bad fail, scarce to use seen to do so, but whether we really do. We know well that many apparent elecumatances often provo unreal upon close examination; and doubless many others would fail, under a severe application of the true bismes. Ou tree, or a animal, or a man; but it is only the images of there upon the retina hat we ever ree. We seem to swallow water by means of the contraction of the threat; but water by means of the contraction of the threat; but water by means of the contraction of the threat; but mow hib are hads and the stander provide a mark of a physickin, phisometry indequeres a stand and the atmospheric pressure forces down the water is sufface, while the contraction below into the storach. We seem to seen to suffic pressure forces down the water is sufface, while the contraction below into the storach. We seem to draking the upper lip uon the water is sufface, while the contraction below in the there is the storach in the storach. The contraction of the threat in the water is sufface, while the contraction below in the threat is and the store the many a singulate advelimers and have seen have a demonification of the storaction theory into the storach. We seen to draking the upper lip uon the water is sufface, while the contraction below in the storach. We seen to draking the upper lip uon the water is sufface, while the contraction below in the storach. We seen to draking the upper lip uon the storach. We seen to draking the upper lip is cort thread, the storach within hawkers for the water is sufface, while the contraction to dow into the storach. We se proceed through a long catalogue; but onough so far. as Nature is uniform in everything. She has a plan to be executed. That plan involves numerous details, give this wholesome advice, 'Stay at home-by all means, stay at home.'' to be executed. That plan involves numerous details, each very important, (however trivial in appearance.)

in its relation-hip to the grand aggregate. It will be executed in all those details, and many and the competited, necessifiated to perform his part as an agent or instrument in the immediate service of the Omniscient Power who is bound to see the plan executed. Man is a part of Nature; and he must perform the part, and north to Honey Lake. The main body of the Indians was at Pyramid Lake, where Ornshy was fately detailed. The Indians are detailed and the must also survive was actually born or bronght upon the stage. And he must also survive or exist on the 20th. Col. Hayes with siz bundred volunteers at William restore, None need apply but those the stage. And he must also survive the state of the 20th. Col. Hayes with siz bundred volunteers at William restore, None need apply but those Access Warts everywhere. None need apply but those executed in all those details, and mankind will be Francisco, with dates to June 1st, has arrived. There compelled, necessitated to perform his part as an agent the fullian hostilities in Western Utab; the war there

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PIDE SALVE. A sovereign remedy for this disease is as last found. Is shibits instautaneous relief, and effects a speedy cure. Mr. Evenett, editor of the Bulritushet, Clereland, Ohio, after iweive years of suffering, was in heat than one werk com-pletely cured, and handnickie of instances can be referred to where the same resolts have followed the use of this inval-uable metab. Force the last of the source of this invalsable remedy. Price \$1 per box.

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BUT Tetter, Erstpeine, Soit Rheum, and all Scrofolatin cruptions of the akin, an invaluation retterly, and warranted to core. In all ordinary cases. Price, \$1.

to ouro in all ordinary cases. Price, \$1. CANORE SALVE. This Solve, when used with the Magnetile or Spiritoal powers of Dr. Scott has never, in a single instance, failed to effect a permanent and positre oura, he matter how aggra-tated the case. It will be found trimmphanity effections of taseful along to case where the part effected is open; and a hen Dr. Scott's services cannot be obtained, those of any grand mellum, whene powers are nodeted to such completes, will answor the purpose. Price, \$10. RHEUMATIC MEMPY. This preparation is custure ut can all kinds of inflam-matory rheumation and will have the system in a condition that will positive for india roture of the direase. Price, \$5 per bottle. For \$10 a jostify care will be guaranteed. ALATIANA; OIL HAIR RESTORATIVE. This astionishing and powerfoil. Medicine can be used for

ALATIANA; OH HAIB RESTORIATIVE. This asionisbing and powerful Medicine can be used for many diseaset not specified. Ecurevity a day parsen bot we hear of its wonderful effects, and alrea in an enlirely now epinareter of disease. We do not oldan for its hur poinsion of a curre cill, but wo do regard it, as a Cure of Many. It has proved equilibrium and sinzalogity precessful its its worst stinuts of Rhonmutians. Neuralgie, Spraise, Brolese, Dislocated Joints, Chilbhina, Froated Fert, Pull Reck, Tetter, Sora Broast Suro Niptles, Bjund Complabilis, Binlaces, etc. Price \$1 por jar. BR PARTICULAR. BE PARTICULAR.

the Holy Father." Pirk's Parx.—These who have gone to "Pike's ha abster, addressed to the ordersigned, and state distibutly how the jacking must be the sent, not to whom inderseed. In Pesk," are finding out that "it is not all gold that all cases the lackage will be forwarded by the first convey-



Since the attempt to assure luate the Emperor of Ja an, guard houses, with stands of arms, have been es tablished, both in the towns and along the read to the City of Yoddo. All foreigners are requested not to go out after dark, and are advised by their respective Consuls to go armed at all times. Prince Sieto, snoken

of as leading the insurgents, is of the highest rank and greatest power in the empire, and his habitual attitude toward the government justifies the suspicion that he has attempted the alleged revolt. The intelligence

Sprague, of Plymouth, and Mr. Potter, of Mass., and

The Business Committee reported the following res

fluence of all such true teachers of religious liberty and The cause of this disaster, it was not difficult for | upiversal freedom as THEODORE PARKER, and we be Index who knew her to guess. If are not different for different for the big of the second sec so enrue-thy labored. Rendered, That in the plan proposed by M188 HAR-

and norm by be clucated and sustaines, never the females may be clucated and sustaines, never the new or hearty sympathy and approval; and, *Reviewd*. Thut in accordance with the above, we recommend that a County Committee be appointed for the purpose of circulating books, papers and other in-ternation; and also to have especial charge of an effort internation; and also to have especial charge of an effort formation; and also to have especial charge of an effort to solicit contributions to further that object, and hold in reserve all funds so collected until some effective plan is adopted with reference to the completion of the rehool; and we invite the Committee to adopt come method of calling attention to the subject in their

several localities. Restrict, That it is the duty of the State to provide a reinmuters school for juvenile offenders, and a home for the education and elevation of the destitute and fullen, both male and female, and that we will use our est enleavon to forward the work.

The following County Committees were appointed:-Chinendes County-John R. Forrost, Winueski Falls; William Weston, Burlington; K. Patrick, Hinesburgh

Addition County-R. T. Robinson, Fensburgh ; L Clark, Jc., Addison; Myron Orvis, Fensburgh. Radaud County-Dr. S. G. Perkins, Castleton; A r. Aldrich, Rutland; Mr. Stevens, Danby.

Bennington County-Dr. H. Koon, North Benning-

ton; Judge Thomas, Manchester; J. R. Gales, Ben nington.

Limoille County-Charles Grane, Hydepark; E. N. Bennett, Stowe: H. N. Macoy, Cambridge

Windsor County-Nathan Lamb, Bridgewater; J. Rogers, Bethel; Thomas Moore, Plymouth.

Washington County-Hon. D. Baldwin and Dr. T. C. Fanlin, Montreller,

Orange County-John Ford, Braintree; Zeba Lamb, Randolph; J. M. Cobarn, Brookfield.

Windham County-Mr. Wiley, Rocklogham, Culedonia County-Dr. N. Randall, St. Johnsbury.

A letter was read from Judge Edmonds, giving his essons for not being able to attend, which, with the explanations which followed, were satisfactory to the Convention.

SUNDAY, A. R., 1012-Speaking by J. H. Randell, of Northfield, Mass., and Mrs. Nickerson, of Worcester. Mass.

2 P. M .- Mrs. J. W. Currier, of Lowell, Mass., and Mrs. S. A. Horion, of Sudhury, Vt.

EVENING-J. M. G. Potter, of Mass., and Mrs. Currier occupied the time,

The Convention was well attended, there being some

bimself alone aborten or longthen the life of unother. of the volunteers were wounded.

valn. Jesus says, Offences must needs come; but wee

to him by whom they come. Labor therefore in furtherance of one's destiny is casy, and the laborer econs strong and successful; but labor directed against the current of one's destiny, is like trying to row a boat against a torrent and a head wind combined. No human will is free enough to do it, or to cause it to be

Saving Life at Sea.

dòne.

It may not be known to every reader, that not all ship captains, when at sea, like to go out of their way to save persons from a wreck; perhaps not from any special lack of humanity, but simply because they risk the best market for their cargo, risk their insur rance. of course risk their own lives, and never get paid for their expense and trouble. Now that nation can hardly call liself civilized, which permits such oxcuses, or my excuses, to interfere with the preserva tion of human life at sea, under such a class of circumstances; if it is only money that is wanting, it l the very meanest sort of humanity that allows it to be withheld. On this subject the Commercial Bulletin, of this city, has some most excellent remarks to offer

from which we make the ensuing extructs:- -"We have little doubt that there are many small

"We have little doubt that there are many small vessels, which if they should reache thirty or farty persona, the act would be equivalent to giving the res-sel away. The master of a schooner, if he saw a ship in distress, might reason thus: "From the appearance of that vessel, I think she may have thirty people on board. I am running for a market; if I put back, my voyage is broken and myself ruined i and put back I must if I rescau these poor fellows. What can I do? I might as well make them a present of my vessel and cargo as as them." We know scamen are as humane as other men; but it is too much to expect that they will ruin themselves even to save them. The reports of masters recently ar-rived in New York and Philadelphia, speak of vessels seen in distress, but which could not be relieved, owing to the state of the weather, do."—a standing

'owing to the state of the weather, do.'-a standing

Now, if vessels saving life were indemnified for the

Now, it vessels saying into were indemnified for the expense, we encerely believe that hundreds of lives might be eaved every year, which, otherwise, would be liable to pase out of uight unheeded. It is not un-common, or board of small vessels, when anything like a wreck is in sight, to hear a growf from the quarter-deck to the following effect: "We have some-thing else to do besides running all over the ocean picking up lame ducks. Every man for himself, and God for cs all." Active, it vessels as high the were incorrent bill that hundreds of lives anght he saved every year, which, otherwise, would high eliable to pass out of sight unbeeded. It is not un-ommon, on board of small vessels, when anything like a wreck is in sight, to hear a growl from the uartier-deck to the following effect: "We have some-bing else to do besides running all over the ocean of the guarders. Every man for himself, and bod for as all." Beneficial and the same and appropriation We are sware that there is an annual appropriation or the purpose of presenting testimonials of appro-

We are aware that lucro is an annual appropriation for the purpose of presenting testimonials of appro-bailon to foreign shipunsters who may rescue Amori-can eeamen; and this is right; we have not a word to eav against it; but a chronometer. a gold watch or a sexiani, will not cover the expresse. While this are propriation has our bearty approval, we wish to sea another to cover all expenses of saving life." B. J. Finney, Esq., four Bundays in November. (Larstark, Dout.-Speakers who wish to make appoint-ments at Clorelaud, are requested to andress Mrs. II. F. M. Brown, who is authorized to confer with them. Br. Love, Mo.-Meelings are beld in Mercantile Library Ballorery Bondays 10 1-3 o'clock A. M. and 7 1-3 o'clock r. M. Speakers engaged - September, Educed F.

brought upon the singe. And he must not survive warrors. all other previous contingencies—he must also dis-earth until he does perform it; and he must also dis-appear from the earth as soon as he has performed it. bet it be longer or shorter. So that one man cannot of the solutions and element as a soon as the fast performed it. They cannot up or shorter is the fast fast and the must also dis-transfer and the solutions and the solution of the solutions and the solution of the solutions are solutions and the fast and the solution of the solutions are solutions and the solution of the solutions are solutions and the solution of the solutions are solutions and of the solutions are solutions and the solutions are solutions and the solutions are solutions and of the solutions are solutions and the solutions are solutions are solutions and the solutions are solutions are solutions and the solutions are solutions and the solutions are solutions are solutions are solutions and the solutions are solutions are solutions and the solutions are solutions are solutions are solutions and the solutions are soluting the solutions are solutions are solutions

INDIAN HOSTILITIES .- The overland mall from Sau

himself alone shorten of longthen the file of unother. On the volumeters were wounded. He must go when the clock strikes. Confactus anys, Wish not the death of thine enemy: for his life is in the hands of a higher power, and your wish would be cause, if unsuccessful, bloody war is invertuable.

NOTIORS OF MEETINGS.

METOPEON.—A Conference is hold at the Melodeon err Sunday morning, at half past ten, for the discussion of Spi and subjects, and at three o clock in the afterseen for the of a philosophile, releasing, or metaphysical character. tunce. five comis.

A Circus for tranco-speaking, &c. is held overy Sunday morning, at 10 1-2 o'clock, at No. 14 Bronufield strees. Adminion & cents.

CAMBRIDORPORT. - Meetings in Cambridgeport

stery Bunday afternoons and ovening, at 9 and 7 1.2 o'clock be, \mathbf{x}_n , at City Huh, Hain street. Berais from. The follow ing speakers are engaged:—Jaly Isi and 8th Leo Mille Evq: July Isih and 224, and tiel, 7th, 14th, 21st and 28th Mir. Mary Muria Macounder; Nov. 18th and 28th, Miss Fau ny Davis

CHARLESTOWN .- Sunday meetings are held regularly at

LATERNEE-The Spiritualisis of Lawrence held regular meetings on the Sablath, forencen and afterneon, at Law-

reace name. Forward, The Spiritualisis of Maxhere' hold free meet-ings in the town hell every Sunday, at half-past one, and half-past five o'clock r. m.

Wongester .-- The Spiritualists of Worcester hold regular undry meetings in Washburn itsi).

PLTROUTH.-MIN L. E. A. DrFurce, speaks July 1st and Sth; Mrs M M Macomber, four Sundays in August. TAUSTOR.-Mrs, M. M. Macomber will speak November 41h and 11th.

Lowarth The Spiritualisis of this city hold regular meet LOWELL-YDE DJUTIADHEED OF AND CITY HOW PORTAT INFO Inge on Bundry, foreinson and Afternoon, hy Welle's (14) and a free conference at 0 o'clock in the evening, for discu-sion Thry have engaged the following speakers ---throug the month of July, Miss Jan 20 July Javis; foot, 23 and 30 and Oct. Th, Miss A. W. Sprague; Oct. 14th, Sist and 26tt i -- Mitter Leu Mille

Nambuarroan.-Regular meetings are held every Sonday at 24-2 and 7 1-2 r. m. at Esser. Mail. Dr. P. B. Randolph sposes July 1st.

provide state and the state of the engagements of speakers h his city:--Lizzle Doton, five Subduys in Joly: Min. A. At period, the Rore Sundays in August; Mins. N. O. Hyzor, the two Sundays in September.

WILLINANTIC CONK, - Adin Ballon, will speak July 1st and 6th; J. S. Loveland, July 224 and 20th; Mrs. A. M. Spote, the third Sunday in July; Miss Samulo Davis, August 5; and 12th; S. B. Brittan, 10th.

PUTNAR, CONN. - Mrs. Formio B. Felion lectures July ist; F. L. Wassworth July 15th and 22J; Miss Laura E. v. DeForce, Augus 5th and 12th; H. F. Falrfield, (expected) Sciolor 28th.

ell recommendati. CHARLES II. CROWBLE, Agant, 5 1-3 Bratile street, auton. 131 May 19,

BOOKS! BOOKSII BOOKSIII

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gnus, i bave in my possession the means of restoring new hair i have in my possession in my house two persons on lad b is, and have now in my house two person

who are laying their hair restored. Lost, but nut least, I would say that Fermie Disenses, Weaknesses, do., are cured without the least indolfaste ex-posure of the jatient. Terms for treatment and hoard, reastable. I mate crami-

netions for discusses without any previous knowledge of pa-dent or symptoms, when at my office. 13×9 April 28,

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